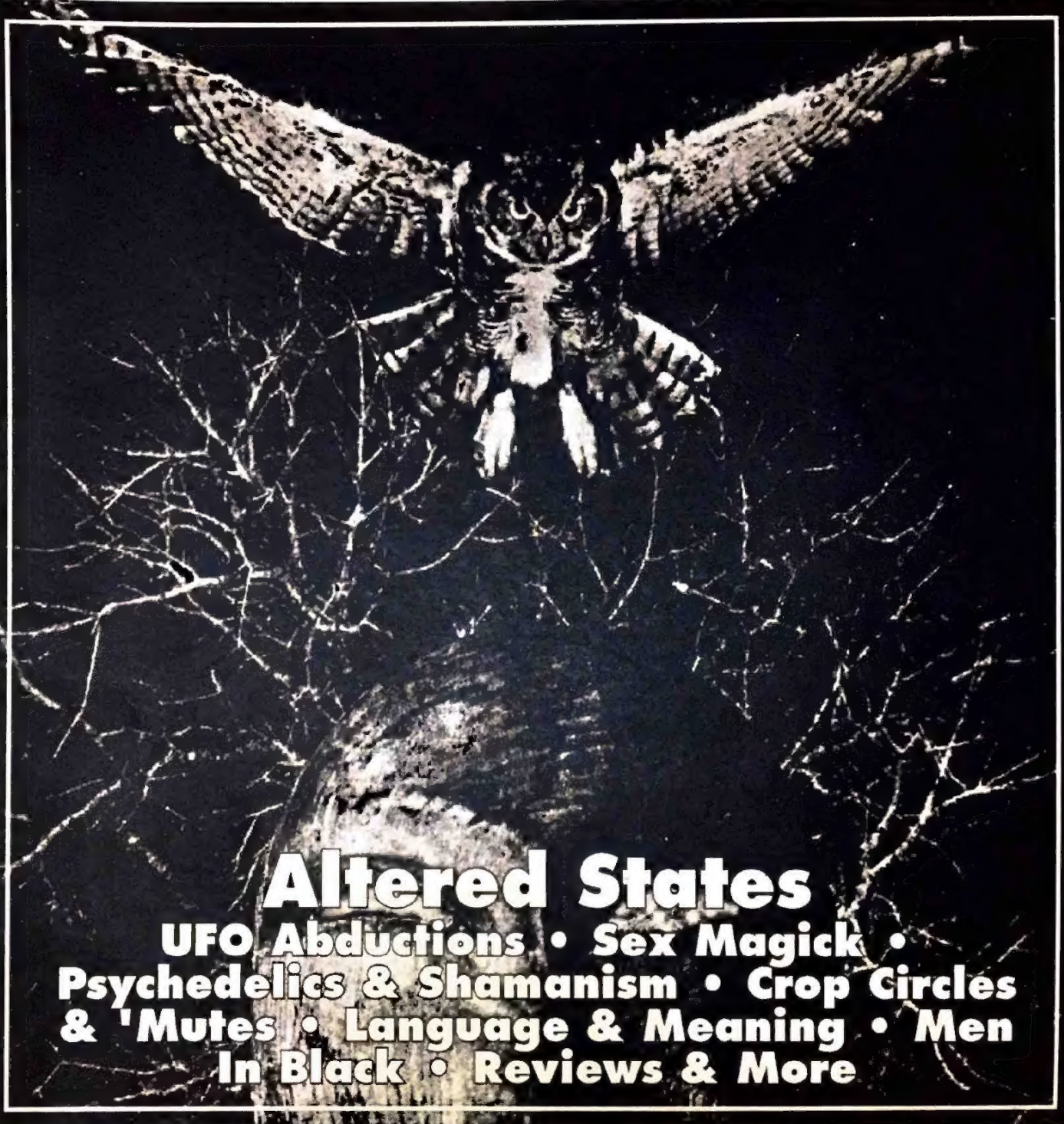


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Hello and welcome to another issue of Crash Collusion. As you can see, this issue is much thicker than the last few. There is also a wider variety of subject matter to choose from. If there's anything specific you're interested in but don't see here, please let us know and we'll try to cover it. And, of course, contributions of articles and illustrations are always welcome.

This issue has a 'altered states' theme. Though all the articles don't address this topic directly, we feel most of them tie in to the subject in one way or another. The UFO abduction experience almost certainly occurs while the 'abductee' is in some form of dreamy 'altered state'. Wayne Henderson's "Gods Yet Walk the Earth" discusses entities who are rarely contacted while in a 'normal' state of mind. Of course, Ian Blake's "Annulus" has nothing to do with ASCs, but we couldn't resist printing it anyway.

Please feel free to send in trading lists, research requests, etc. for publication. It's free and we'll try to fit as many in as possible. Hope you enjoy this issue of Crash.



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AZOTH

SOME CONSIDERATIONS ON THE USE OF PSYCHOACTIVE SUBSTANCES IN SEXUAL MAGICK

Cannabis is the liberator of sin.
- ancient Chinese maxim

Cannabis is the delight-giver.
- ancient Chinese maxim

It is said of the "Old Man of the Mountains," Hasan ibn Sabbah, the leader of the Hashshashin (Order of the Assassins), that as he departed from this earth he uttered the words, "Nothing is true; all is permitted." Apparently, Hassan never learned to "just say No," for his method of recruiting warriors, according to Marco Polo, called for drugging them with a very potent infusion of hash. Once the young men were zonked out of their skulls and dozing off to a deep slumber, they were carried to a fabulous garden where they later would awake to 1,001 delights. Sampling its many pleasures, they would be told that they had been taken to Paradise. In this manner did Hasan persuade them to do in his enemies, promising the pleasure of the Heavenly Garden in exchange for their deadly services.¹

Among Hindu Tantrics, *bhang*, *ganga*, or *charas* - various forms of cannabis - have been used for millennia by *nathas* (shamans), and one writer even claims that among the left-hand path sects, hashish is the "drug of choice."² The path of cannabis from the Orient to the West got a boost when the Knights Templar were initiated into its use by the Saracens while Crusading in the Holy Land.³

Eventually, the drug from which it is derived, Indian hemp, turned up in the New World where it was cultivated by none other than George Washington.⁴

Anyone who has ever used marijuana or hashish and had sex while high on it will tell you that the experience is ecstatic, unless, of course, they had some kind of adverse reaction to the drug, e.g., the well-known tendency in some to a kind of mild paranoia. Cannabis in any form is a "ceremonial enhancer" for the working magus, since it is practically guaranteed to provoke discrete altered states, destabilizing the cerebral cortex, preparing the user for true *ekstasis*, a kind of union with God. Few substances increase the tactility of the skin greater than cannabis, which of course renders the substance especially useful in sexual magick. Another of its properties is synaesthesia - stimulation of one sensory mode by activating another. For example, one can "see sound" or "hear color," a *siddhi* (magickal power) in which some men, Goethe and Scriabin among them, have claimed expertise without resorting to chemical substances. In this manner, then, the Tantric male can "play the body" of his *Shakti* or consort.

Since the object of *maithuna*, or the union of Shiva with Shakti is loss of "self" in the Oneness of magickal coitus, the tactility of cannabis plays an especially important role. During the coital act, one's subatomic particles seem to "blend"

BY JAMES M. MARTIN

with those of the partner, intermingling into an interwoven fabric - as one author put it, "Indra's Web." "During this state, the participants give up even their physicality, transcending matter itself, becoming One with the Absolute. I have had OOB's in this manner.

The aphrodisiacal power of cannabis is well known. Famous writers such as Norman Mailer have sung its praises on that score, and both scientific and popular studies of its sexual-stimulative effects have concurred.⁶ For Tantra, cannabis provides an even more important effect, that of "slowing down" time. Since the substance tends to make the user "lose track of time," s/he is unencumbered of the "lust of result" (to use Aleister Crowley's term) which unfortunately characterizes too many sexual congresses in the West. One of the goals of Tantric sex is to infinitely delay orgasm, and as Robert Anton Wilson has observed, some Tantric adepts can prolong the act "for seven or eight hours or longer."⁷ Orgasm, in Tantric sex, is relegated to a place of secondary importance, congress being seen not as a means to an end but as an end in itself.⁸

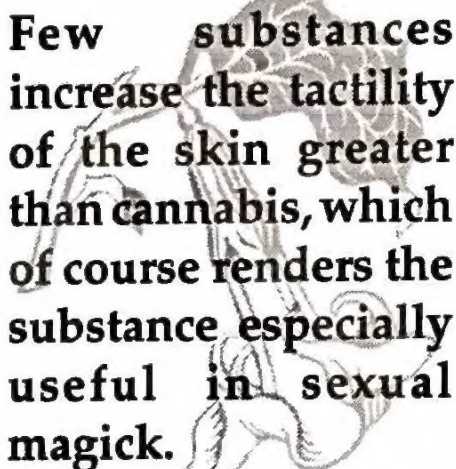
Of course, cannabis is not the only substance which lends itself to enhancement of sexual magick; in fact, it is but one of many, from the legendary soma of the ancient Indo-Europeans, to the designer drugs of today, such as "XTC." I once had the good fortune to come into a glutton's supply of a forerunner to the latter substance, called "MDA," short for methadiethylamphetamine. It had all of the properties, or effects, of cannabis, and then some. Or, rather, it increased such effects as skin tactility, by geometric proportions. Mildly hallucinogenic, MDA produces profound synaesthesia, such that one had only to look at something erotic - say, an image on TV - and actually "feel" the person seen - an incredible experience when you consider how Madison Avenue uses sex to sell products on the tube. (If you don't believe it, think of that "Shower Massage by Waterpik" commercial featuring a young man with a perfectly-proportioned body, all to the accompaniment of a jingle whose words are, "It feels so goooooood!")

That same synaesthetic tactility of MDA carried over into sex, and, looking back, I wish now that I had been into

Tantrism (or at least Western sexual magick) at the time I experimented with the substance. Never before or since has the touch of another human's body felt so incredibly "alive," as if I were touching the body of the deity herself. There were no dangerous side effects to this drug. I took it dozens of times, perhaps hundreds. After "coming down," one merely fell asleep.

The current government-inculcated phobia against drugs would have puzzled the great sexual magickians who employed psychoactive substances regularly as a destabilizing tool for reprogramming the biocomputer to do magick. In *Liber AL vel Legis*, for example, Crowley's Holy Guardian Angel (or higher self) bade us "take wine and strange drugs whereof I will tell my prophet..." But ever since the '30s, when

Few substances increase the tactility of the skin greater than cannabis, which of course renders the substance especially useful in sexual magick.



Harry J. Anslinger published his official rant against marijuana ("the assassin of youth!"), we've seen all-out efforts at prohibition of any and all substances that bring on a combined sexual euphoria, mind-expansion, cosmic awareness, and sexual Nirvana. Just as we learned (or should have learned) from prohibition of alcoholic spirits, the underworld took over, resulting in the production of increasingly potent - nay, deadly - street drugs such as crack cocaine and the newest addictive fad, "crystal" (not to be confused with the earlier, now old-fashioned "crystal meth[amphetamine]" by the way). I am told that this latest street substance has at least one virtue: it's expensive. Full-fledged addiction is said to follow the very first use.

The stupidity of louts like former cabinet secretary William Bennett who

wants us to believe that such deadly drugs were a natural culmination of the cannabis craze of the 1960s, is cause for quoting Goethe: "Against idiocy, even the Angels fight in vain." We should have legalized drugs long ago, taxed them as we now tax tobacco and alcohol, and controlled the quality, driving the underworld's cheap imitation thugs out of the business. If one could purchase, say, a package of "Acapulco Gold" at the pharmacy or supermarket, Phillip Morris or one of its competitors could rake in the profits and reinvest them in the economy rather than have the money being laundered and stashed away in some bank in the Bahamas. I am told that the Indians who labor in the mountains of both Colombia and Ecuador succumb to fits of laughter upon hearing that their precious coca leaves are processed into a powder, surreptitiously secreted into foreign lands, "cut" with a baby laxative, and jammed up peoples' noses or shot into their veins. The Indians, you see, have been chewing the leaves for countless generations. The psychoactive ingredient giving them the imaginary energy needed to toil in the coffee *fincas* at high elevations. (You didn't think that illegal smile on the face of Juan Valdez was produced by Wrigley's gum, did you?) Similarly, in India, destitute Hindus use extra-strong *bhang* or *ganja* to keep their minds on anything but food.

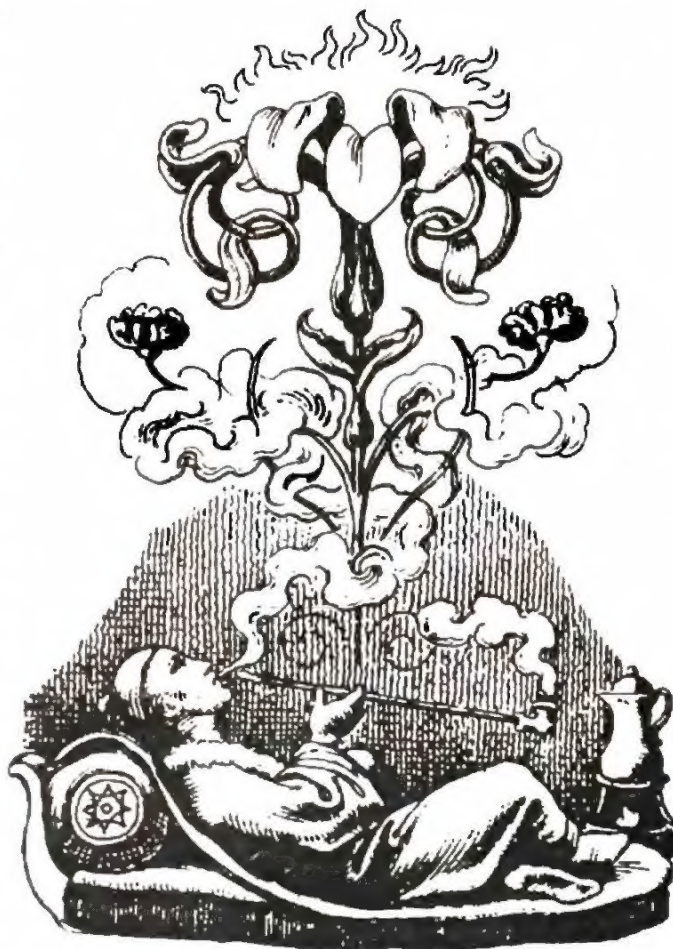
The Indians of South America view powdered, refined cocaine as a stupid corruption of something they need to survive. I myself have attended parties in the Hollywood Hills where the commercial version was passed around by the saucerful and can attest that once the high wears off, one is left with a headache, depression, and, if the coke was "cut" with a substance like "Manite," a bad case of the runs. Yet I am not unaware of Crowley's almost lifelong use of cocaine for supposedly magickal purposes, e.g. "scrying" with a shew stone, whereby the adept self-induces visions much as fortune-tellers gaze into crystal balls. Although Crowley extolled the virtues of coke in his poetry, his novel *Diary of a Drug Fiend*, comes closer to the truth: its protagonist comes croppers with the substance, turns later to heroin, and ends a suicidal paranoid.

Rather than dwell at length upon the sex-magickal properties of various legal and illegal substances, I would recommend to you *Sex and Drugs: A Journey Beyond Limits* by Robert Anton Wilson, which includes a "Risk Glossary" or, really, lexicon, in the appendices. Here, the author describes substances by their street names and discusses their pros and cons in an open-minded, objective way. My own belief is that the following are contraindicated for sexual magick: most amphetamines, all barbiturates, most tranquilizers, nitrous oxide ("laughing gas"), and Angel Dust. On the other hand, when used by the experienced adept, LSD, mescaline, and psilocybin may prove quite beneficial.

It is interesting that the three notorious Harvard experimenters with LSD-25 from the early 60s, Leary, Alpert, and Metzner, have all become mystics, sages, seers, or shamans. The problem with use of LSD and other hallucinogenic substances, including mescaline and psilocybin, is that the drugs themselves are difficult for most to assimilate. As a general rule, the more hidebound and tied to consensus reality the user, the less likely s/he is going to adjust to the ego-dissolution required, since, in effect, users "cross the Abyss" (the gulf between manifestation and non-manifestation) with every "trip." While users in the 60s were wont to insist that "there is no such thing as a bad trip," this didn't comfort the daughter of Art Linkletter: she jumped from a high rise apartment after an LSD experiment. (On the other hand, some said, "With a father like that, she had no choice." Linkletter spent most of the rest of his life campaigning against acid. It probably never occurred to him that his daughter was killed by her upbringing as much as by a drug-induced psychosis.)

The point is - and Wilson makes it, too - inexperienced users should expect

some degree of sexual dysfunction." Better yet, expect the unexpected. When using psychotropic ceremonial enhancers, the magickian should avoid at all costs any "lust of result." Remember: the goal is death of the ego, not physical death. Failure to achieve orgasm - or even failure of arousal for that matter - is no big deal. In fact, long, slow, mindless eroticism without any orgasm is ideally Tantric.



Use of ceremonial enhancers in the Western magickal tradition has been far more extensive than either mythologists or occult historians would have us believe. It's even probable that the *kykeon* of the Rites of Eleusis was a fungus with psychoactive properties, as J. Gordon Wasson, Carl Ruck, and Albert Hofmann (the latter, the discoverer of LSD) confirm in their book *The Road to Eleusis: Unveiling the Secret of the Mysteries*. Wilson, citing John Allegro's fascinating *The Sacred Mushroom and the Cross*, contends that the cult of Dionysus

carried the fly agaric and solanaceous herbs (e.g. belladonna, nightshade, et al.) to Greece.¹⁰ And if Allegro is correct, the early Christians ceremonially ingested "magic" mushrooms - a theory that gives the sacramental "host" quite an interesting twist. Read the Gnostic gospel *The Secret Book of Judas of Kerioth*.

The Ophite Gnostic sect's "love feast" could be viewed in a similar light. It is entirely possible that the loaves of bread which they sanctified by having a serpent - symbol of Gnosis and of Eve's initiation - coil about them, were ergot-encrusted rye. (Hofmann's first acid was cultivated on rye bread; it is a perfect medium for the culture to develop.) We now know that Dionysus was the most likely model for the legendary figure whom we now call Jesus Christ. He was an ecstatic who literally danced across Asia Minor, bringing with him a frenzied entourage, the Bacchantes. Serpent worship figured prominently in the Dionysian cult.¹¹ One branch of Ophitism, that of Alexander the Paphlagonian, hailed from Asia minor and was no doubt familiar with the legend and cultus.

Benjamin Walker's description of the Ophite ceremony, or love feast, is certainly consistent with group ingestion of psychedelics, speaking as it does of "hysterical emotions," "convulsive fits," and, ultimately, "ecstasy."¹² And Francis Legge, who wrote extensively about the Gnostics, linked Ophitism with the cult of Atys, or Attis, which he correctly characterizes as "bisexual" in nature.¹³ Descriptions of their cosmogony and cosmology, with repeated references to the "Pleroma" and a "Primordial Light" are certainly redolent of hallucinogenic experiences. Asked once to describe the Pleroma, I said, "it's like the Mother Ship in *Close Encounters*, only it's not subject to

limitations of either space or time."

Like our latter-day Drug Enforcement Administration, the Church did its best to stamp out Paganism and, with its use of psychotropic substances in religious rites. Such phenomena were hardly suppressed, however; they simply went "underground." Only during the medieval witchcraft hysteria did paganistic ceremonial enhancement surface into the light of day, and then under the shadow of ecclesiastical disapprobation. Records of witch hunts from all through Europe are replete with mention of their "flying ointment" which, when rubbed into the skin, was supposed to empower these women with the *siddhi* of self-teleportation.

In actual fact, the ointment probably did nothing more than produce wild hallucinations, including, possibly, the notion that one was having carnal relations with some goat-foot god. It is to be assumed that the Church took its Satanic prototype from Pan, since he is both horned and cloven-hooved. He was always a rural deity (i.e. literally "Pagan") and, in truly Capricornian fashion, fond of barren, high places which could only be reached by humans if they took flight. It is no accident that the fifteenth arcanum of the Tarot "The Devil" corresponds to Capricornus, and that he is often referred to as "the Goat of the [Witches'] Sabbath."

Since the 16th century, herbologists and physicians have made extensive studies of the old grimoires, "Books of Shadows," and other documents relating to the Craft of the Wise, Wicca, or witchcraft. Recently, Harold A. Hansen, in *The Witch's Garden*, compiled a complete list of the recipes for flying ointment based upon medieval sources and gave the most common ingredients as deadly nightshade (a.k.a. belladonna), poppies, henbane, and thornapple.¹⁴

It so happens that our modern pharmacologists use all of these natural substances in the manufacture of various prescription drugs. Belladonna is found in many of the antispasmodics, stomach tranquilizers, and sedatives; poppies, in pain killers; henbane (actually

Hyoscyamus niger), in various urinary tract disorders (as well as in combination with belladonna in other preparations), and thornapple (*Datura stramonium*), in certain veterinary drugs.¹⁵ Hansen notes that many of the ointment ingredients have benefits as muscle relaxants, assoporifics, as hallucinogens, and - to the medieval mind, at least - as aphrodisiacs.¹⁶

It is also intriguing that another ingredient, found in at least one of the 16 recipes Hansen studied, was *Euphorbia*, commonly known as "spurge." A member of the succulent family (and, thus, related closely to cacti), the *Euphorbias* include one plant whose popular name is "Crown of Thorns," a rather blatant reference to the mock cornet placed on the head of

During the coital act, one's subatomic particles seem to "blend" with those of the partner, intermingling into an interwoven fabric - as one author put it, "Indra's Web."

Jesus by the Roman centurions. Let me relate an amusing (and intensely personal) story connected with *Euphorbia*.

A few years back, I read of a species of plant grown in North Africa and used by some natives as a pseudo-aphrodisiac with effects similar to those of cantharides (nicknamed "Spanish fly"). Supposedly, the habitués of certain Mideastern steam baths used spurge to anoint their penises to excite them for marathon masturbation.¹⁷ My source informed me that when rubbed onto the glans, *Euphorbia*'s white, sticky sap causes the organ to swell to large proportions, and while the user is excited to repeated autoerotic manipulation of his member, he does not experience orgasm or ejaculation. It is said to be a

fairly common sight at the North African spas. Sir Richard Burton, the great explorer and chronicler of the practice of the erotic arts in the Moslem world, described how a band of desert brigands (whose Arabic name translates roughly to "the Ghouls") subjected captured prisoners to torture by *Euphorbia*. They would strip their prisoners, tie them to stakes, and rub the sticky sap onto the coronas of their victims' phalluses. Then, the Ghouls would sit back and laugh. What amused them was a kind of literal "self-abuse," particularly harsh on Europeans, who met the direst of fates since the swelling of the foreskins of their uncircumcised organs would cut off the circulation. The foreskins would rip and peel - quite pleasing to Allah, who, like the Jewish Jehovah, demanded ritual circumcision as a pledge of faith.¹⁸

As a lifelong student of, and experimenter with, aphrodisiacs, I decided to try this and promptly rushed out to buy me a *Euphorbia*. My dictionary informed me that this was a "large group of cactus-like plants" including the Christmas plant, or poinsettia. As these were out of season, I bought a "pencil plant" instead. But no matter how much of its sap I rubbed onto my cock head, it did not become engorged. It didn't even itch slightly. I kept experimenting with various types of spurge until I obtained a Crown of Thorns.

At first, nothing happened and as it was getting late, I went to bed. Imagine my horror when, about an hour after dropping off to sleep, I awoke to intense pain in the groin, and, pulling the sheet back, glimpsed a grotesquely swollen and inflamed cock, about the circumference of the big end of a softball bat! Masturbate, hell! It was all I could do to keep it from brushing up against my thighs, it was so shot through with pain. Urinating for the next 24 hours was a living nightmare, and I felt lucky only that the incident occurred over the weekend, since going to work would have been the ultimate torture.

Later, I reread the book that mentioned *Euphorbia*. It seems I had skipped over a very important sentence - a warning against trying the practice

continued on pg 30

THE BRAIN SEDUCED

Opiates
Psychedelics
Brainwashing
Feasting
and
Fasting
in the
Chemistry
of
Altered
States

by Tim O'Neill

Ecstasy, conversion, transcendence, transformation, realization... experiences so basic to human desire, yet so difficult of attainment that it seems that we will seek them at any cost. The idea that these most treasured states can be sought and won through the flesh and its pleasures seems a great heresy to the Western mind, yet recent strides in the study of brain anatomy and chemistry have suggested that even the most abstract systems of mysticism have deep and powerful physiological aspects ... aspects which can no longer be ignored.

The first convincing attempts to understand the physical side of altered states of awareness was begun during World War II by the British physiologist, William Sargent. This early work was brilliantly documented in his classic book *Battle for the Mind*. Working with shell-shocked and battle-fatigued soldiers Sargent noticed that certain types and levels of mental and bodily stress caused very predictable patterns of response in his patients. It is interesting to note, as an aside, that most systems of "brainwashing" and "mind control" that came into widespread use during the Korean War actually used controlled stress to initiate the very same pattern of breakdown and restructuring that Sargent first discovered. Of course, for thousands of years, Shamans, Tantrics, Yogis and Ascetics had been using fasting, breath-control, self-inflicted pain and deprivation to induce such powerfully altered states of awareness in the service of mystical realization. Sargent's great contribution was to uncover the physical rationale for why it is that what they are doing works so effectively.

It is important to note, at the outset, the basic principle that overstimulation of the senses can be just as powerful as the more familiar understimulation of the senses (commonly known as sensory deprivation) in the creation of altered states of awareness. Both methods can produce the kind of stress that Sargent observed in his studies. In his work with the over-stressed soldiers, Sargent discovered four distinct phases of response to the stressful stimuli. Each one of the four phases follows its predecessor with great regularity, as body and mind react to severe, unremitting stress. These four phases

Sargent termed the Protective, Paradoxical, Ultraparadoxical and Hypnoid, for reasons which will soon become apparent.

The first phase of stress-response, that of Protective Inhibition, is the most obvious to the layman, since it involves the body going into various states of trance or shock, simply trying to escape the source of stress.

The second phase of stress reaction is known as the Paradoxical and here, we enter very strange and unexpected territory, indeed. Even as the body seems to be recovering from its initial shock, the patient becomes supersensitive to even the tiniest stimulus ... a feather's touch produces an incredibly violent response. In addition, the sensory reaction is often the exact opposite of what one might usually expect ... ice produces sweating and heat produces shivering!

The third phase of stress-response is called the Ultraparadoxical. This is the classic "brainwashing" state. The basic constituents of personality are strangely fluid and adaptable in their receptivity to environmental programming. Whatever happens to be the dominant force in the victim's environment will be readily accepted into the fragmentary belief systems of the stressed and broken personality.

Finally, the fourth phase, the Hypnoid, finds the patient entering a trance-like state, somewhat resembling the first stage of protective inhibition. What is actually occurring below the surface of this shock-like state is the unification and restructuring of some of the old elements of the pre-stress personality, with the new, environmental elements, into a hybrid, "converted" or transformed personality.

This restructuring of personality is by no means always a permanent state, unless the environment continually reinforces and supports the new structure.

After the Korean War, it was discovered that the effects of brainwashing tend to fade after two or three years if the subject is removed from the programming environment and returned to his original contexts. Thus, the original personality is never entirely destroyed and its innate tendency is to recreate its original structure as far as is possible, once the foreign elements lose

their environmental reinforcement. On the other hand, the original personality will never return to its "pre-conversion" state in exactly the same form.

The similarity of this whole process to the traditional Shaman's crisis is quite clear. Classically, Shamans and Holy Men undergo a virtual psychotic breakdown in order to consciously re-structure their personalities into forms strong enough to cope with the invisible worlds through which they must pass during their ecstatic trances. Sargent clearly recognized this parallel and, in his second book upon the conversion experience, *The Mind Possessed*, examined Shamans, faith-healers, snake-handlers, mediums and Voodoo possession, in the light of his psyche-physical theories. He finds the key to all of these varied but related experiences of altered states, not only in the four-phase stress-response pattern that we have already discussed, but also in the deeper effects of metabolism and body chemistry. He observed that sudden changes in body-weight, especially a ten or twelve per-cent loss of weight often accompanied or preceded the phase of protective inhibition. He theorized that the stress was actually causing changes in the body's insulin level, which then manifested as a sudden weight loss. Such rapid weight loss is, indeed, one of the classic symptoms of the low insulin levels associated with diabetes.

Sargent's experimentation with this theory involved giving doses of insulin to his patients, and, as he expected, their body-weights returned to normal and the conversion cycle was halted mid-stream. Fasting has long been one of the most popular ascetic devices for inducing altered states of awareness and Sargent had finally placed his finger upon a key metabolic factor in its widespread success.

Further and more finely detailed levels of understanding on how brain anatomy and chemistry provoke such altered states began to emerge during the 1950's and 1960s, when scientists discovered smaller and smaller details of the structure of the brain and the incredible sea of chemicals in which it floats. Anatomists of the brain began to hypothesize a fairly distinct three-tiered structure, each layer of which surrounds the previous, like a set of Russian "nesting" dolls. The lowest, or Reptilian, layer has been inherited from our distant silaurian ancestors. It is, structurally, very similar to what is found in lizards and their kin today. It is essentially limited to processing rough sensory inputs, producing the basic "fight or flight" adrenalin response, some simple patterns of ritual courtship and a crude sense of species-wide behavioral patterns. The next evolutionary layer, resting above the Reptilian brain-stem is the Mammalian, which is also known as the Limbic system. We share this brain structure with the lower mammals. It is capable of governing more complex social and sensory patterns than the Reptilian. Tying in with Sargent's model, the Limbic system, and in particular, the Hypothalamus, is chiefly responsible for governing the body's

metabolic system. The Hypothalamus is crucial to the regulation of appetite, thirst and body-weight. Injections of a substance known as Gold-Thioglucose into a certain area of the Hypothalamus induce a state known as Hyperphagia, or uncontrolled appetite along with massive obesity. Damage to another sector of the Hypothalamus produces complete loss of appetite and an anorexia-like condition. Clearly, if we are searching for a likely candidate for the site of operation for Sargent's four-phase model, then the Limbic, or Mammalian brain system must rank high on the list of possibilities.

The third and final layer of evolutionary outgrowth from the Reptilian and Mammalian brains is found in the Neocortex, the outer "Grey-Matter" of the brain. It remains mostly undeveloped in the lower mammals, while we share large, developed amounts of neocortical matter only with the higher primates and dolphins. The Neocortex is responsible for the sophisticated processing of sensory data that we associate with the ability to abstract from raw observation. The Neocortex is a relatively recent development on the tree of neural evolution, and is considered the most "fragile" of the three brains. It is quite prone to malfunction and damage while the older, simpler structures can take high levels of abuse and still function!

One of the neocortical protective functions built into the Limbic system (the Limbic also serves to link the brain stem to the Neocortex) is a chemical-electrical "filter" that helps to reduce the overwhelming amount of sensory data that would normally flow through the Limbic and brain-stem into the delicate Neocortex. If this filter didn't exist, the Neocortex would be swamped with essentially meaningless data, which would throw it into a state of shock. This is the very same "filter" or "valve" which Aldous Huxley hypothesized in *The Doors of Perception*. This "filter" is actually constructed out of special chemicals produced in the Limbic and brain-stem. These neurochemicals are capable of physically blocking the passage of electrical sensory inputs that flow up the spinal cord, through the brain-stem and thence to the Limbic, where they are processed for higher-order manipulations in the Neocortex. These blocking chemicals are found among a much larger family of chemicals synthesized in the brain and known as "neurotransmitters." Neurotransmitters, in general, are responsible for facilitating the passage of electrical sensory inputs over the synaptic gaps between sensory and neural neurons. The chemical gate, which stops these transmissions from overwhelming the Neocortex is formed out of a special family of neurotransmitters known as Inhibitors. As the name suggests, their whole function is to block the operation of facilitative neurotransmitters. Most speculation on the actual functioning of these Inhibitors focusses on a process of molecular "keying", wherein specific molecular shapes on the Inhibitors "key" into the surfaces of the synaptic neural gaps and physically block the free flow of electrical impulses across the gap. They

**...for thousands of years,
Shamans, Tantrics, Yogis
and Ascetics have been
using fasting, breath-
control, self-inflicted pain
and deprivation to induce
such powerfully altered
states of awareness in the
service of mystical
realization.**

seem to operate in some selective ways, as well, giving precedence to certain types of sensory impressions over others.

One of the major Inhibitors is a chemical known as Serotonin, which may have some important links to the Sargent four-phase model that we have discussed. Increased levels of Serotonin in the brain are known to produce a higher rate of sensory inhibition in the Limbic... in short, a distinctly drowsy, sleepy feeling. It is also clear that overindulgence in food produces a dramatic rise in the rate of serotonin production, leading to the sleepiness associated with postprandial satiation... the familiar Thanksgiving Dinner syndrome!

Fasting, on the other hand, produces a much lowered Serotonin level, thus allowing a veritable flood of sensory impressions into the Neocortex. This is the physical aspect of the visionary experiences associated with starving ascetics. True visionary experiences may follow such states, but must never be confused with them. Thus, our equation seems relatively straightforward: overstimulation with food produces high insulin and Serotonin, causing a sleep-like trance, while under-stimulation with food, via fasting or starvation, produces low insulin and Serotonin, along with a heightened sensory and mental state.

Another side of the brain's production of altered states is found in another important group of neurochemicals, the hallucinogens and opiates. Opiates are chemicals naturally produced in minute quantities in the Brainstem (in the form of chemicals known as "Endorphins"), however evidence for the internal production of hallucinogens is still under debate. Hallucinogens have a clear role in the previously discussed system of Inhibitors, since they simply act to reduce the effectiveness of the Inhibitors to a point where an overwhelming flood of electrical impulses shake the Mid-Brain and Neocortex. The visions associated with LSD-25, Peyote, Psilocybin and the other hallucinogens are the results of this temporary lowering of the neocortical defenses, much as in the case of fasting. As a side-

effect of the Serotonin-starvation caused by the hallucinogens, the Hippocampal region of the Limbic system begins to randomly fire neurons in a process called "Kindling" which occurs in a similar form during Grand Mal epileptic seizures. This produces the characteristically brilliant flashes of light found in the optic nerve during hallucinogenic experiences.

The opiates work in a direction diametrically opposite to that of the hallucinogens. They increase the efficiency of Serotonin and the other inhibitors, producing a dreamy, sleepy analgesia very similar to that associated with postprandial satiation, although at a much more profound level of intensity. The visionary experiences associated with the opiates are the result of understimulation to the neocortex, while those derived from the hallucinogens are due to overstimulation on an overwhelming level.

Linking all of this new neuroanatomical and neurochemical information with Sargent's discoveries, we can begin to see both the large scale metabolic mechanisms in the physical production of altered states of awareness and many of the finer-scale effects of molecular-level structures in the brain. While many of the links in the chain remain to be discovered, we do have the beginnings of a real understanding of how the physiological aspects of altered states produce their magic.

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THE UFO

What are "UFO abductions?"

The term "abduction" in most cases refers to the act of kidnapping, which is usually performed without the intent of returning the victim. Most abductors usually do not bring back what they have "abducted" without a ransom of some kind. (Some have suspected that some of the unusual disappearances throughout history - Amelia Earhart, etc. - may have been just such *unreturned* UFO 'abductees'.) However, the general UFO abductee is assumed to have been brought somewhere else (every UFO investigator assumes that this "somewhere else" is the inside of the UFO, though not every abductee reports that this is the case ...) and then returned after something has been done to him. The nature of that "something" is often sexual, medical, or genetic/reproductive, but not always: many abductees report other kinds of experiences "aboard" the UFOs which appear to be deliberately sadistic (without scientific or medical value) or, alternatively, ecstatic or religious/visionary/initiatory in nature. "Abductees" are to be distinguished from "contactees" who are individuals who claim to have "boarded" the UFOs of their own free will, as opposed to being taken *against* their will, which is the definition of abduction. Yet, one might consider whether those individuals who claim that they no longer resist their 'abductors' because they have concluded they are beneficent are truly 'abductees'...

It is in fact *not clear* what is taking place from an abduction account. Almost all of the cases we have emerge from hypnosis - they are not consciously recalled. This is a problem we will discuss later. But in those rare cases where abduction accounts are completely present in memory without any outside stimulus, there remain many paradoxical matters that are worth examining closely. Many abductees do not report being brought aboard some sort of "space ship" or "flying saucer." They are brought to some kind of strange room which they *assume* often is inside the UFO. There are no cases reported of any successful attempt to physically resist the abductors - they do not seem to be physically superior, but seem to be able to negate any physical resistance in the victims (or mental resistance ...) - but there are stories of "foiled" abductions for one reason or another which occurred due to some independent event. (There appears to be an argument raging within the more metaphysical wings of UFOlogy as to whether "spiritual" resistance - mantras, charms, etc. - may ward off the abductors, and whether proper 'karmic maintenance' might keep them away.) And there is no known case where the abductee was kept for longer than a week; the average abduction experience seems to last around a few hours.

What is the relation of abductions to the UFO phenomenon?

In the UFO literature, according to Vallee and others, abductions are often put in the "CE IV" category. Those

ABDUCTION EXPERIENCE EXAMINED

by Steve Mizrach

categories might be considered to range as follows:

1. sightings of entities aboard the UFO
2. sightings of entities outside a landed UFO
3. interactions with entities outside the UFO
4. interactions with entities "inside" the UFO.

As a CE IV experience, we would suspect UFO abductions would be the most rare and unusual of events. Yet, according to the (perhaps misread and mismeasured) Roper Poll, several million Americans consider themselves abductees. There seems to be a consensus among UFOlogists that abductions are the reason why UFOs are here and have not made "contact." They have a clandestine goal and abductions are the main method toward that goal. As one notable UFOlogist put it, "We've finally figured out what the UFOs have been doing for the forty years they've been here. They've been abducting people." It has become a commonplace assumption that abduction is the *raison d'être* of the UFOs. For that reason, abduction-focused investigators have ignored other types of CE IV encounters - voluntary "contactee" experiences where the individual is invited by the UFO entities either to come with them on a trip to their "home planet" or to be bestowed some sort of information or insight. Just how commonplace other types of CE IV encounters are in comparison to abduction-type encounters, and what proportion CE IV incidents are in comparison to CE I-III, remains to be established.

The problem with UFO abductions is that they are not at all what we would expect from some sort of alien medical expedition. The described physical examinations are often beyond the merely clinical and bordering on the sadistic. If genetic material is the goal of abductions, that could be gotten just as easily from a sperm bank or a blood bank as from living human tissue. It is not clear why any sort of medical experimentation would require one to be brought "aboard,"

either. After all, "Bones" McCoy brought his tricorder with him whenever he landed on a planet. All sorts of routine medical procedures could be carried out without abduction, right in the abductees' own home, so there does not seem to be any reason why the victims need to be *taken* anywhere: couldn't an alien medical team bring their tools with them? The procedures done seem to be often of dubious scientific value. A medical implant could be put in place much more easily without having to shove it up through the sinus cavities. If the goal is surreptitiousness, then it does not seem to be helpful for the abductors to be leaving all these scars, nosebleeds, fluids, and other evidence all over the place. Much of the medical information about a human being could be gathered without all of the physically intensive and painful procedures that seem to be involved in the abduction experience.

Features of the phenomenon: seriality and nonphysicality

Budd Hopkins and other investigators have come to the belief that abductions "run in" families. Further, one may have been abducted from childhood on, and multiple times within one's lifetime, before the most recently recalled incident. This serial factor is curious, and only seems to hold true in some cases. Many abductees come to the *belief* that their parents or siblings may have been abductees as well, but how widespread this is the case has not been confirmed. Many abductees are deeply disturbed by the fact that the UFO nauts have apparently been abducting their children as well. (Whitley Streiber and other abductees report having been taken to a "children's circle" by the Visitors.) And they are often disturbed to find out that they themselves may have been abducted numerous times in the past. It does appear that the abductors "zero in" on certain individuals, but it may have nothing to do with genealogy. Many of the individuals who have been abducted numerous times might point out to investigators that they are a "magnet" for other types of paranormal experience as well, if asked. Yet most abduction researchers pooh-pooh witnesses who tell them that before seeing flying saucers, they experienced visits with the Virgin Mary or with their



A recent case has come forward where the "aliens" forced two people to engage in oral and anal sex. That may be an experiment worthy of Masters and Johnson, but it is not a reproductive study...



dead cousin Earl. They should remember that one measures a circle beginning anywhere....

It is important to ask: are abductions physical? There is much to suggest that they are not, and that they are more akin to a hallucinatory/imaginal experience. Nonetheless, some features suggest that the UFO abduction is essentially nonphysical - that it is an OBE or out-of-body/"astral" experience. The abductors are often said to pass through walls and to carry their victim out closed windows or doors into a shining beam. The abductees often report that they can see their "body" being left behind on the bed. Whitley Streiber is convinced that on one or more occasions, only his "astral" or nonphysical "body" exited, and that he had experiences similar to those related by Robert Monroe in his descriptions of Out-of-Body Experiences (OBEs). If the abduction is a nonphysical event, it might explain the feelings of paralysis or the inability to resist physically. Yet, we must answer immediate detractors who would point out the rather real physical markings from UFO abductions. My answer to them: *stigmata*. The mind is quite capable of psychosomatically changing the body to create external markings which validate internal experiences. If Catholic ecstasies can call forth the bleeding wounds of the cross, then abductees can call forth nosebleeds. That may not explain the presence of physical objects (the so-called "implants") but then we might consider that these "implants"

have been rather bad at turning up on MRI exams except as minor "anomalies." If these are in fact alterations or operations on the *etheric* or "auric" body, we may be dealing with a wholly different ballgame...

Features of the phenomenon: interest in sexuality and Oz factor

Budd Hopkins and other observers of the UFO abduction phenomenon mistake an interest in sexuality with an interest in reproduction. They assume that the only reason why the 'aliens' might be interested in the sexual function is because they are interested in reproduction or genetics. The fact that the abductors have collected sperm and ova seems to suggest that; but then there are some acts of the abductors which are deliberately sexual, and some downright sexually sadistic, which suggest more than just a scientific or clinical interest in human reproduction. A recent case has come forward where the "aliens" forced two people to engage in oral and anal sex. That may be an experiment worthy of Masters and Johnson, but it is not a reproductive study... there are also cases where the abductors have actually interrupted ongoing sexual activity between the two people, having deliberately chosen that moment to make their appearance; and sometimes they then require the couple to complete the act, with them observing. Our abductors are trying to do something more than merely obtain human genetic material: they could easily rob sperm banks or steal frozen eggs, or just obtain our DNA by scraping a few skin cells. They are clearly interested, and perhaps more than just clinically interested, in human sexuality... John Keel notes incidents where UFO and other paranormal entities have attempted to sabotage human sexual relationships, while bringing others to fruition. We cannot assume that in those cases of abductor/human sexual interaction that their goals were necessarily reproductive: although the Villas-Boas case was suggestive of that, there are others that are not quite so clear.

The Oz factor is more mysterious. The abductee frequently cannot consciously recall the abduction afterwards. Most investigators assume

that this is either the mind's attempt to repress a traumatic experience, or the abductors causing the abductee to forget what has happened. In fact, it often seems more strange than that, because things are often recalled later which make the abduction seem much like a dream narrative. Anyone seeing the movie *Communion*, where Whitley Streiber clearly undergoes a series of symbolic experiences involving confronting his fear of the Visitors, cannot help but conclude that it was very like a dream. And, as is well known, our recall of dreams is often partial. That does not mean that the abduction is a dream, but it often features rapid changes and distortions in time and space that are features common to dreams. (Some abductees noted that the sequence of events was "out of order" or that time "flowed more slowly than normal.") Jenny Randles calls this the "Oz Factor," and many abduction investigators have noted that even under hypnosis there are recalled incidents where the abductee themselves claim do not "fit" into the experience. What is strange about the "missing time" experience is that it is often more bizarre than some unknown hours of spent time. One abductee was found five hours later, with five *days* of growth of beard, suggesting that time spent "aboard" the UFOs is not the same as time spent "here," a la Rip Van Winkle... and there are many other cases where the abductee noted that the UFO was much larger inside than it appeared to be on the outside, a la Doctor Who's TARDIS...

The problems of memory, "screen memories," the unconscious, and hypnosis

The choice of utilizing hypnosis as a tool of investigating abduction experiences is inherently problematic. As many commentators have noted, hypnosis can occasionally successfully "regress" persons to recall earlier experiences, but it also puts the person in a hypersuggestible state which allows them to incorporate (in effect, invent) material which will "satisfy" their hypnotist's leading questions. There are some who even feel that the hypnotic state is not a true ASC (altered state of consciousness) but, in fact, merely a state of socially patterned reduced inhibition, where the person feels more



...abductions, like certain other things - perhaps cattle mutilations - appear to principally be acts of misdirection. They do not seem to serve a purpose for our "alien" friends, but they may serve to confuse us as to what their real intentions are.



desirous of pleasing the hypnotist. But using hypnosis to recall memories also runs into another problem. Psychology is currently in an uproar over difficulties with the Freudian model of memory repression. Many people are coming forward today with "memories" of "Satanic ritual abuse" in childhood today which they claim to have "repressed" for twenty or more years. *Some of these incidents have been determined to be false.* Freud struggled with the problem of such tales of abuse by his female patients, and his conclusion was that it was really the Electra complex / fantasy (the desire to be possessed by the father) which was at work, for which some modern commentators have taken him to task, but he may have been right in some cases. He felt that memories could be repressed into the unconscious, and could be brought back out into conscious recall with hypnosis, but they would be *overlaid with other contents of the unconscious* - fantasy material from the repository of the id and the pleasure principle. The key was to isolate the root experience, the primary trauma in childhood which was then repressed or hidden in childhood, as Freud tried to do with the "Wolf Man."

Many abduction investigators have noted the prevalence of screen memories in the abduction experience. An abductee will consciously recall some puzzling memory like an owl or dog prowling inside their house. Upon hypnotic exploration, this screen memory is "revealed" to have been an

abduction. Again, there are arguments over whether the abductors "create" those screen memories, or whether the mind utilizes them as a defensive mechanism against the trauma of the experience. The riddle of screen memories with regard to the abduction experience becomes even more curious because much of the "screen" imagery is often highly mythological or allegorical in character, which Jungians might take as an occasion to note that the archetypes of the collective unconscious are at work. What should be remembered by UFO abduction investigators is that not everything recalled in ordinary consciousness is remembered as it happened exactly; and that using hypnosis may cause the peril of bringing forth contents of the unconscious into those already imperfect memories. It is *not* clear that the lacunal amnesia is necessarily directly "caused" by the abductors themselves - because if their goal is to have the abductees not remember the experience, they are having a poor success rate. Something more complex is going on.

Theories of abduction: psychoanalytic, neurobiological, and psychosocial

There are several theories which suggest that the abduction experience is a screen memory itself for something else. One of those theories is that it is a screen memory for sexual abuse in childhood. Another is that, for adults, it is a distorted memory for particularly painful or disorienting surgery, resulting from the use of anaesthesia. Yet another theory is that it is in some way a distorted memory of the birth experience itself (much as some psychologists have analyzed the NDE or near-death experience.) Some psychologists feel that there are many parallels between the abduction experience and the classic "terror in the night" experience where, on the border between sleep and waking, the heart races at twice its normal speed. However, there are abductions of people who are not asleep prior to the experience, and of people who never had any abuse in childhood or any painful surgery. So, all of these explanations seem problematic. Other commentators have looked to

physiological causes for the experiences, such as Temporal Lobe Epilepsy (TLE), schizophrenia, or the Fantasy Prone Personality (FPP), all of which are believed to have neurochemical causes, resulting from congenital or induced abnormalities in the brain. Yet these theories do not seem to explain many of the cases either, as psychological profiles of abductees have often revealed them to be extremely normal in affect, personality, and intelligence, with the possibility that some of their behavior might be the result of the Post-Traumatic Stress Syndrome (PSS), like the Viet Nam veterans. Others look to more complex, psychosociological explanations. They believe that the UFO abductions are happening to humanity as a species because something is troubling the collective unconscious. Some commentators think they may be the result of collective anxiety over the moral dilemmas of abortion, the threat of environmental or nuclear destruction faced by the human race, or our anticipatory fears of what we may find in outer space. Yet others think they are acting as a substitute for genuine religious experience, due to the breakdown of traditional forms of religiosity in our society. And others feel that this is our own anxiety regarding the future of our evolution: that, like the UFO abductors, we are slowly becoming a mechanized, atrophied race with big brains and withered bodies. Or it may reflect our ambivalence and agonizing over the increasing reliance on invasive medicine like surgery or toward the growing dominance of science and technology over our lives, making us "all feel like guinea pigs," much as people claim to do at the hands of the abductors. All of these are possible explanations, though the last is the most tantalizing. Are we trying to tell ourselves, through the abduction experience, that human life is becoming more mechanized, more under control of impersonal forces, more ruled by technology, and more inhuman? Is that why the abductors look to us to be so alien? Could it be the result of our own increasing alienation? These are matters worthy of consideration.

Abductions and folklore, ancient and modern

In this area of the game, Europeans are much ahead of their American counterparts. There is a journal, *Magonia*, devoted solely to folklore and the UFO experience. Some have taken the position that the UFO abduction is

"pure folklore," like urban rumors of alligators in the sewers, FOAF (friend-of-a-friend) tales of vanishing hitchhikers, or the "whiteslavery" scare which gripped the U.S. in the 1930s (and had the indirect effect of hindering the emancipation of women) where rumors spread like wildfire about women who had been kidnapped and sold into slavery in some foreign (presumably nonwhite) land. Others have looked to antecedents of the UFO abduction experience in ancient and medieval folklore, such as the stories of fairies kidnapping children and replacing them with "changelings," the witch-craze mania of Europe where women were accused of intercourse with demons, and the tales of Magonia, where medieval peasants reported being taken aboard huge ships that sailed in the sky by the "sylphs" or elementals of the air. Others have noted the parallels between the abduction and the initiation rite for shamanism, which often involves (in many widespread societies) the candidate claiming to be "torn apart" or "sliced open" or "filled with quartz" (i.e., operated on ...) or put through some sort of ordeal, then receiving some kind of revelation, and then being granted the right to intermediate between the "gods" and men. Yet others like F.W. Holiday noted the interrelation of the "Disc" (or flying saucer) and "Dragon" (lake monsters) in traditional Celtic lore, and how some Celtic heroes were brought aboard the Disc. And still others have looked at the story of Enoch or Ezekiel's ascension in the Bible as an early "abduction," although we might call it more properly a "contact" experience, and the "legend of the sons of god," where heavenly 'messengers' descended to interbreed with human females and bear "mighty" children. The fear of being "abducted" by the "bogeyman" is prevalent in the legends and fairytales of almost every society. Thomas Bullard and Bertrand Meheust, among others, have examined the role that science fiction may have played in influencing the development (or genesis...) of the UFO experience. Science fiction is "the modern folklore of the Space Age," as one put it. Certainly, it is well known that Richard Shaver and Ray Palmer fed the flames of the UFO mystery early on with their articles in *Amazing Stories*. And many of the key occurrences in UFO experiences, including stalled motor engines and abductions, can be found in science fiction stories from the 1930s and 40s. One story was written in 1937 which

told much the same tale which some are seeing today: a race from a dying planet comes to ours to "revitalize" themselves by interbreeding with us. Already, by 1938, the radio production *War of the Worlds* showed how mass panic resulted from a hysterical reaction to a radio broadcast of an alien invasion. Many of the science fiction stories of the 1950s - like *The Day the Earth Stood Still* - reflected later features in the UFO abduction experience. And not surprisingly, while it was after the 1966 publication of John G. Fuller's book *The Interrupted Journey* about the Hills' experience that the first "wave" of abduction reports came out, the true explosion of abduction reports in the 1980s followed the box office smashes of *E.T. the Extraterrestrial* and *Close Encounters*, a movie in which a young boy is abducted from his mothers' house - through the chimney! One can only guess what effect the recent movies *Intruders*, *Fire in the Sky*, and *Communion* - which claim, of course, to be "true stories" rather than fiction, regardless of whatever "poetic license" the director may have taken for entertainment value.

What are abductions, and "what is to be done?"

My general conclusion about the UFO abduction is that may not be a physical experience. In some cases it may be, but in a large majority it is clear that the consciousness ("astral body," if you want) of the person is being brought somewhere else which the person believes to be aboard a flying saucer. That raises the question of what may be happening to the physical body of the person while their mind is elsewhere. It may be the case that abductees' bodies are being used, as John Keel puts it, to carry out actions for the UFO intelligences, while their mind is being taken on some supernatural tour of another world. In any case, abductions, like certain other things - perhaps cattle mutilations - appear to principally be acts of misdirection. They do not seem to serve a purpose for our "alien" friends, but they may serve to confuse us as to what their real intentions are. I do not think that abductions are "the" reason why UFOs are here, but I suspect that, like UFO "contacts" where so much is said but so little is revealed, they are part of a more complex game that the UFOs are playing. Like any good magician, they are getting us to look "over here" at abductions while they are doing something else. It is that something else that troubles me, because I am not sure what it is. I do not think the

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PSYCHEDELIC DRUGS AND SHAMANISM

A note from underground
by Gracie & Zarkov

This paper was originally prepared for a seminar in "Shamanism and the Western Philosophic Tradition" which we attended in November 1983. We wish to emphasize that neither our approach nor the seminar's approach involved a backward naive return to the modes, beliefs and rituals of traditional societies. Rather, we wish to discover the appropriate techniques and attitudes that can successfully be utilized in our post-modern, high-technology culture to re-integrate and re-discover our true human psyches hidden in the monkey wetware. We firmly believe that Shamanism without hallucinogens, in either a traditional or modern setting, is primarily theatre.

The techniques of shamanism all aim at seeing or gaining entrance to alternative realities that are more complete than the reality tunnel of everyday existence. We would suggest that psychedelic drugs are among the primary tools with which to open the gates. This is not to say that non-drug techniques, such as drumming, dancing, fasting, etc. do not work or are somehow inferior. However, results with these techniques can often be elusive. There are many drawbacks to the psychedelic drugs, but the effects are certainly not elusive. Quite the contrary, the shamanistic effects possible with psychedelics can often overwhelm and terrify due to their intensity.

Our society aggressively discourages all forms of direct ecstatic experience, therefore, it is not surprising that the most effective tools for ecstatic engineering have been so brutally suppressed. Furthermore, until the late '60s and early '70s, the academic anthropologists and historians of religion suggested that only "decadent" shamans and religions used drugs. Fortunately, pioneering work by R. Gordon Wasson (retired vice president of the Morgan Guaranty Bank & Trust Co. of New York!), R.E. Schultes and others, has shown the

near-universal use of hallucinogenic substances by shamans and healers throughout human history, all over the world. Furthermore, the foundations of Hinduism (and hence Buddhism) and the Pagan Mysteries seem to be rooted in the use of these substances.

Let us restate our position clearly: Psychedelic drugs give the shaman reliable means of entering alternative reality tunnels that are at least as real as our everyday reality. The Shaman's task, therefore, is to become familiar with their effect and applications. Psychedelic drugs are powerful tools, and powerful tools, like heavy construction equipment, can cause fatalities when operated by untrained personnel.

Naive or recreational use of psychedelic drugs does not make one either a shaman or a saint. If this were true, the Bay Area would have been overrun by saints and shamans in 1967. In traditional shamanic societies, there exist specific traditions, histories, rituals and practices which provide a stable, long-term set and setting by which the drug experiences is interpreted and controlled. Even then, the use of the substances is severely limited either to certain festival occasions or to certain individuals. We have none of this cultural support or control. The requisite cosmology, epistemology, eschatology and ethics that are absolute requirements for effective sacred use of the hallucinogens are not given to us by our society. Even such things as the nitty-gritty technical details about drug preparation, dosage and use are generally unavailable.

ANYONE WHO USES THESE DRUGS AT HIGH DOSES WITHOUT THIS KNOWLEDGE RISKS MADNESS AND PERSONAL DESTRUCTION

Fortunately, as post-moderns, we offer you a simple solution: do the research, educate yourself, and then make it up as you go along!

The accumulated knowledge of all of humanity is available to you in the library or in the bookstores along Telegraph Avenue.

Read history, philosophy, anthropology, psychology and religion along with mythology, science fiction and fantasy. Create your own mythology or religion. Make it historic-scientific in foundation and science fiction-fantasy in style. Sign on your best friend for the journey (the buddy system is a safety net).

Start with the works in the accompanying bibliography. They contain enough information to make you a world class expert in the psychedelics. Engage in twice monthly psychedelic training sessions with your buddy.

In three or four years you will have a shamanistic starship capable of reliably taking you to worlds of beauty and religious depth that have been available heretofore only to humanity's great geniuses, artists and mystics (no shit).

What does it take? About the amount of effort and

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dedication that it takes to get a PhD in the humanities. If you aren't willing to put in this level of effort, choose another path.

We can't tell you the details of your shamanistic starship. It could be furnished as a monastic cell or as a plush pleasure dome or anything in between. The design is up to you. Each shaman must find his or her own way. Certainly we wouldn't even dream of suggesting a destination once you have built it. The possibilities are endless.

Just remember: don't buy anyone's bullshit along the way (especially ours) and don't go the guru route. And for Goddess's sake, have fun along the way.

One final warning: You must remember this - THOSE WHO KNOW DON'T SPEAK AND THOSE WHO SPEAK DON'T KNOW. To loosely quote Terence McKenna: 'The mysteries stand revealed. They are no longer exclusively the province of yogins and adepts but are open to all those who truly seek.'

Welcome to the neopaleolithic where we poor monkeys get back to the unfinished business of re-creating ourselves as angels and going to the stars.

Good Luck! Stay high and stay free!
Gracie and Zarkov

BIBLIOGRAPHY

Lester Grinspoon *Psychedelic Drugs Revisited*. All the basics. If you have to know it, it's in here. The annotated bibliography can serve as your study guide. It is worth the price of the book.

Peter Stafford *Psychedelic Encyclopedia*. A user's guide and a connoisseur's manual. Great for folklore and gossip from the scene. Newly revised and reprinted.

These two books are musts. They will save your ass. Read them first. Read them before you take another drug.

Schultz, Evans, Hoffman *Botany and Chemistry of the Hallucinogens*. Authoritative, comprehensive, more than you ever wanted to know about the plants that get you off.

Furst *Hallucinogens and Culture*. A thorough, historical and anthropological perspective on the use of more psychedelics than you are ever likely to try, and their use in traditional societies.

Furst (ed.) *Flesh of the Gods: Ritual Use of Hallucinogens*. Papers on the topic by all the big names.

This group of books, written by people with PhDs and tenure at major institutions of higher learning will prove to you, with detailed scholarship and great erudition, that the universe is a weird place and that what is laughingly referred to as "reality" is merely a parochial small part of the Big Picture.

In a somewhat lighter vein (although no less accurately), the following books are practical guides to the requisite materials.

Richard Alan Miller *The Magical and Ritual Uses of Herbs*. A thorough guide to readily available and mostly legal highs. His ritual suggestions, however, are purely for the O.T.O. crowd.

Alan Gottlieb *Legal Highs*. The title says it all. Alphabetized, usage, active ingredients, effects, contraindications and supplies.

Hudson Grubber *Growing the Hallucinogens*. Need we say more?

Michael Valentine Smith *Psychedelic Chemistry*. All-encompassing, but practical use restricted to those with advanced degrees in biochemistry.

The following three books are guides to contemporary psychedelic shamanic practice.

Stephen Gaskin *Amazing Dope Tales and Haight Street Flashbacks*. Aside from more than delivering what the title promises (over 100), this book is without a doubt the modern manual on social Psychedelic Magic. We cannot recommend this book too highly.

Robert Anton Wilson *Illuminati Papers* and *Cosmic Trigger*. Indispensable for cultivating the right attitude and keeping your sanity.

Prometheus Rising. A well-organized and robust model of consciousness drawing from many sources (Leary, Gurdjieff, yoga, Jung, modern physics, tantrism) to provide a synthesis which also contains practical information and useful exercises.

Finally, a group of books from the frontiers of psychedelic consciousness research.

McKenna and McKenna *The Invisible Landscape*. An erudite and overwhelmingly detailed book on modern applications of traditional shamanic techniques. Requires considerable effort and practical experience to understand, but the effort is ultimately worthwhile.

McKenna *True Hallucinations*. A "talking" book on cassette tapes. An outrageous story of high adventure and millenarian hope. From the Himalayas to

the jungles of the Amazon, a saga of seeking the secrets in the psychedelic experience. If you find these tales unbelievable, it only indicates that you don't take enough tryptamine hallucinogens.

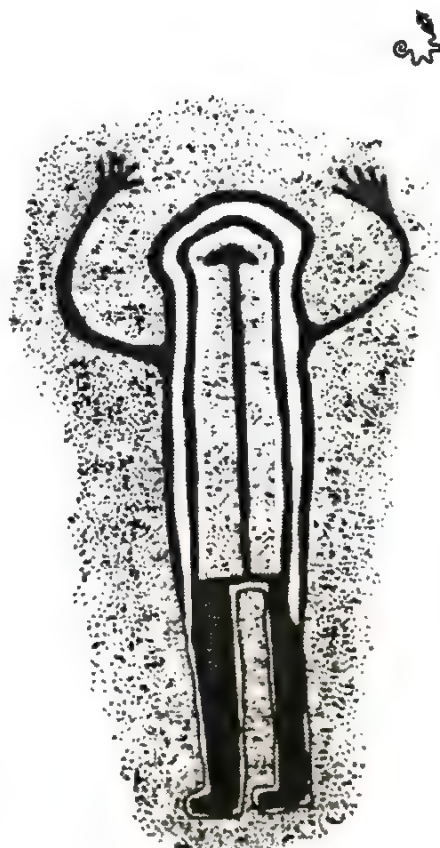
McKenna *Various Lectures*. The McKenna lecture tapes are indispensable to any serious student of shamanism and hallucinogens. McKenna offers, in our opinion, the most sophisticated analysis of hallucinogens and human consciousness.

Terence McKenna's tapes are available from Dolphin Tapes, Box 71, Big Sur, CA 93920. We especially recommend "Mind, Molecules and Magic" and the October 1984 seminar on "Psychedelics and the Future".

O.T. Oss and O.N. Oeric *Magic Mushroom Growers Guide*. In addition to the practical growing instructions, this book offers an elementary exposition of the concepts presented in the above sources.

One for free. If your best friend and buddy for this experiment happens to be your lover, the following book will provide ritual, technique and a framework to complete your shamanic starship in record time. It does need to be edited with flea powder, but beware; its most egregious bullshit turns to the purest gold when viewed with the proper knowledge. A working handbook.

Nik Douglas and Penny Slinger *Sexual Secrets: The Alchemy of Ecstasy*.



ANNULUS

by Ian Blake

Recent developments in the field of crop circle research here in the UK prompt me to ask: am I alone in seeing a parallel between this fascinating subject and the peculiarly American pastime of cattle mutilating? At first glance the two phenomena might appear to have little in common. But consider: both are connected with the agrarian / agricultural communities, with husbandry and with the provision of food for society at large.

What is more, both involve the cutting or imprinting of circular markings, and the deliberate 'spoiling' of an element in the food chain. Finally, both are carried out systematically by persons or forces unknown, and appear to be aimed at projecting a symbolic message directly into the collective unconscious.

There is also some overlap between the two phenomena. Jacques Vallee cites a typical case in *Messengers of Deception*: "About two miles over in a field was a *perfectly round circle* [my emphasis]. The heifer was lying in the middle of this circle with its head to the North ... The sex organs were cut off and gone. The navel was cut out *in a round circle* [again, my emphasis] and the meat inside was not touched..."

All this took place near the small town of Whiteface in Texas, circa March 1975. Vallee adds that about a quarter of a mile away the local sheriff found another circle. "This one was about the same [size] as the other, but the wheat was about four inches tall and it had been burned clean. These circles were about thirty feet across."

In cases like this the crop circle / mutilation interface need hardly be stressed. The facts speak for themselves. The mutilated heifer is found in the center of a rudimentary crop circle; a similar circle is cut into its

hide. Investigators later find another circle in an adjacent field. According to Michael D. Albers, landowner Darwood Marshall told the local sheriff "that he had pulled another dead animal, this one a steer, out of this second circle several days earlier.") The entire scenario is difficult to explain by any of the usual UFO-related hypotheses, and appears instead to have been staged solely in order to dramatize the concerns of a small but well-equipped and highly efficient elite. I have admittedly highlighted this case because it tends to support my contention. But too many people have reported similar details for us to dismiss their claims out of hand.

It may also be worth bearing in mind that the cattle mutilators of the Western US, like their counterparts here in England, have so far shown themselves to be remarkably elusive. Among other things they are able to carry out their handiwork in complete darkness, often under the very noses of would-be investigators. This has led inevitably to the suspicion in some quarters that the military establishment may somehow be involved, either actively or in an advisory capacity. And of course, this too is now a side-issue of crop circle lore. Likewise the suspicion of 'cultist activity'. Clearly we are witnessing here the development of parallel belief systems based on types of activity which, while they may appear disparate on the face of it, are remarkably similar in their consequences.

The average crop circle enthusiast would no doubt balk at all this. And perhaps rightly so. After all, there is a sense in which most crop circles actually enhance the surrounding countryside. Some of the most complex arrangements suggest nothing so much as occult glyphs or sigils writ large on the rural landscape. There is a kind of fairytale quality attaching to them, a suggestion of enchanted circles, magical rings and druid groves. The cattle mutilations, by contrast, inspire only fear and revulsion. I am not suggesting that there is any form of communication or liaison between the factions responsible for these bizarre phenomena. Merely that both types of activity are seemingly carried out in order to transmit a message to society at large. What is the exact nature of this putative 'message'? That is for each of us to decide individually.

ew



GODS YET WALK THE EARTH

by Wayne
Henderson

I have detailed elsewhere the connection between certain ancient practices - a complex of physical, mental, emotional/psychological, and psychic disciplines developed by the forerunners of the Northern Shamanic School, in the area of Mt. Kailas (modern India/Tibet) - and manifestations of paranormal abilities by practitioners of the system and certain of its offshoots. In the course of my research, another set of connections has also become apparent: that between certain groups of people (both those practicing the aforementioned Esoteric Disciplines, and those with certain genetic predispositions) and manifestations of the 'paranormal' (and I use the term guardedly) ranging from 'visions' (direct implantation of ideas or concepts in the mind of the recipient by means other than those currently understood in our paradigm) to visitations of entities that have been identified by a variety of names throughout human history, including a type currently referred to as "Men In Black" (MIBs). While the connection between practitioners of Esoteric Disciplines and entities of this type are understandable, given the circumstances, the second connection - involving certain geno- and phenotypes - is more tenuously 'understood', and deserves attention. First, in order to show one possible avenue of connection on the biological/genetic level, I need to detail a bit of the connection on the level of Esoteric Discipline, as I am becoming more and more convinced that the biological/genetic connection actually stems from an earlier, non-genetic, connection, involving Esotericism - that is, a connection-by-choice serving as a precursor to a connection-by-fiat - and, secondly, I would like to lay out, for further discussion and possibly further experimentation, some points which, in the course of my studies, have begun to present themselves for attention, and may serve useful to the Esotericists among us.

As I have stated elsewhere, the Proto-Northern School Shamanic practitioners, in the development of their particular disciplines (a set of practices that ultimately spread and fractioned into a number of related, yet disparate, systems), discovered a method of channeling certain ambient and inherent energies through their bodies, under conscious direction, for the purpose of achieving paranormal abilities - apparent magic. It is my contention that the development of these paranormal talents was achieved in a manner that also opened up the neural mainframe and the sensory apparatus of the practitioner to perceive,

albeit imperfectly, other residents of our paradigm: non-physical entities of varying types that normally reside alongside us, but are separated from us by virtue of differing vibratory qualities - i.e., their existence is normally on a different set of wavelengths on the electromagnetic spectrum, much as light and sound are both on the spectrum but are discernible from each other by the differences between their vibrations; this same phenomenon also renders us (normally) invisible and inaudible to them. That these entities are of various types, having different orientations and persuasions, and operate on differing agendas, is evidence that not just one, but rather a number, of species are involved... hence - as our ancestors apparently knew, and as we must re-learn - not all the various denizens of the universal bioelectromagnetic spectrum can be treated in the same manner, nor should be approached in the same way... if they are to be approached at all.

'Mainstream' scholars have only recently begun traveling down the road towards a general understanding of the paranormal and its phenomenology. At a conference organized for the Royal Society by Sir Julian Huxley in June of 1965, Meyer Fortes (a professor of anthropology and archaeology at Cambridge) defined ritual as a "procedure for prehending the occult, that is, first, for grasping what is... occult... secondly, for binding what is so grasped by means of the ritual resources and beliefs available in that culture, and thirdly, for thus incorporating what is grasped and bound into the normal existence of individuals..."¹ That this binding and incorporating takes place on numerous levels is a given; the binding between the shaman and the residents of the 'otherworld' or 'dreamtime', the binding between the hereditary/professional priesthood and the tribal patron deity (a specific resident of the 'otherworld'), and the binding of the laity to the image of the tribal deity permitted them by the priestly caste (a step removed from the much clearer perception of the deity held by the priest), are three major orders of prehension, though hardly the only ones. The laity, the commoners, are generally kept in ignorance of the deeper truths of the tribal god, the perceptions of the paranormal among them being a very tightly controlled perception, tailored to suit the needs of the priestly caste, in the interests of control as perceived by the priests. The priests themselves were, in turn, given only such understanding of the 'otherworld' entities as the shaman thought necessary - a situation that continued until well into historical times - again, as a calculated factor in the struggle for control. While some members of the professional priesthood would, on occasion, experience and/or establish contact with the otherworld entities, the normal state of affairs had the shaman - always and everywhere held in much higher esteem than the professional priest - holding actual communion

with the 'deities', the non-human patron entities of the tribe, interpreting their pronouncements and desires, and serving as the 'buffer' between the gods and the people. Meanwhile the priesthood went about the day-to-day task of enacting the rituals of appeasement and supplication, and the laity cowered, terrified, just out-of-range. This is the general outline exhibited by every society known to modern archaeology and archaeo-anthropology.

The place of the shaman in society has been usurped, in historical times, by the hereditary/professional priesthoods; priesthoods that, for the most part, have little, if any, idea of the import and significance of the rituals they undertake. The shaman used ritual - both private and collective - as a means to elevate the inherent energies and to 'call down' the gods; the priesthoods continue to perform rituals which, at their core, retain the ancient format - but without undergoing the necessary preparations, and without understanding the need for rituals to reverse the effects thus invoked... the result being that energies are activated, and entities drawn down into our realm. We would not put a loaded firearm in the hands of a child, nor would we place control of a nuclear or chemical weapon in the hands of an emotionally disturbed or pathologically irresponsible person - yet we willingly allow a professional priesthood to manipulate energies beyond their understanding or control, and call down entities whose aims are unknown to us. That the professional priesthoods have long since forgotten the physical disciplines necessary to render them fully capable of acting as conduits for these energies and entities is a fact for which we must give thanks...

Nonetheless, access between the paradigms continues - and entities operating on unknown, and possibly dangerous, agendas continue to intrude upon our territory.

While there are still, unarguably, individuals who have both the necessary knowledge and can perform the rituals in an orderly and controlled fashion, these can hardly be considered a majority, or even a noteworthy minority, within the overall human population. Furthermore, the numbers and diversity of those who, today, experience

intrusions and manifestations generally militate against a connection between them, other than possibly biological/genetic, that would explain their unusual shared propensities - *it is exactly this possible genetic connection with which I am here concerned.*

It must be remembered that the esoteric disciplines involve an alteration in the functional range of the neural and sensory apparatus; we know that mental and emotional states - that is, exactly the sort of stimulus that travels through the neural matrix during esoteric practice - affect the physical being (in much the

We would not put a loaded firearm in the hands of a child - yet we willingly allow a professional priesthood to manipulate energies beyond their understanding or control, and call down entities whose aims are unknown to us.

same way as 'faith healers' and 'psychic surgeons' are able to "cure" and "heal" their patients). Thus we may safely assume that prolonged esoteric practice will result in certain physical changes, re-orientations of the body of the practitioner as an adaptive response to the stimuli of the practices involved.

It was apparently a normal practice, among the proto-Northern School shamans, to marry within their caste: a practice retained, in 'fossil' form, in the caste-system of India, the betrothal-practices of the Habiru Levitical caste, and implicitly by the Shinto priesthood (the Kimiko and Ichiko female shamans; interestingly, the Ichiko, higher-ranked of the two, specialize in Harae [exorcism]). Both parties to a marriage were to be practitioners; there are a great many good reasons for such practice. The children of such pairings - as do any other children - would inherit the blood-grouping of the father and the mitochondrial sometoform of the mother, as well as the genetic information in the parental genes. The

mitochondrial heritage is particularly interesting, from the viewpoint of ancient practices regarding the child as being more of the mother than the father; this identification of child-with-mother is retained, to this day, in many ways in the world's societies - e.g., among the Habiru tribal confederacy, only a child born to a mother of Habiru descent was automatically considered a member of the tribe; this practice remains in force in modern Jewry. It is not too much to assume that this was based (as was the Templar ritual among the Habiru during their Palestinian tenure) upon practices adopted/adapted from the remnants of the Northern School; which practice must, given the sophistication of the shamans, be based on some observed phenomenon, rather than simple tradition. The mitochondrial connection is telling, in that the mitochondrial layout could easily be seen (to use a poor-but-serviceable analogy) as an 'antennae' tuned to particular areas of the electromagnetic superspectrum. I contend that the mitochondrial connection between mother and child predisposed the child to the physical requirements of membership in the caste, by predisposing the child to the practice of the caste's craft. This connection was of major import, remember, in the secret societies of Europe (again, heirs to the Northern School) - a prime example being the Order of Galois, ca. XIVth and XVth century CE; as Johan Huizinga noted²:

"The husband of a Galoise receiving a Galois under his roof was bound, under penalty of dishonoring himself, to give up [use of] his house and his wife to him. Here is a very primitive trait, which the author [the chevalier De La Tour Landry] could hardly have invented..."

While most cultures, following the upheaval that occurred at the end of the 3rd Dynasty at Ur (ca. 2000 BCE) adopted a patrilinear mode of reckoning descent for legal purposes, the matrilinear format is still very much in-force, in varying ways, in all cultures - apparently a deeply ingrained recognition of an undeniable extralegal connection that will not go away and cannot be legislated out of existence. I believe that, at its base, this extralegal tradition is based on the (somewhat esoteric) understanding that the mitochondrial heritage derived from

one's mother renders certain people susceptible to both voluntary and involuntary interface with the other realms and the inhabitants thereof; that is to say, one inherits from one's matrilineage a mitochondrial 'antennae' attuned to a pre-set segment of the electromagnetic superspectrum, which in some cases permits interface with the denizens or the energies thereof without the need for extensive esoteric discipline.

"About 10% of the population have the ability to see above and beyond the narrow spectrum of visible light... apparently a relatively small part of the population have auras or [other] biological radiations which attract elements of the superspectrum. Such people are prone to controlled hallucinations and possession. Since the entities probably exist as energy in a field outside our space-time continuum, they can only see, and be seen, by these special people."

- John A. Keel,

"THE MOTHMAN PROPHECIES"

If we make this assumption regarding the paranormal and inherited mitochondrial somatoform, and remember that the genetic material originating in the area of Mt. Kailas has dispersed into almost every gene-pool on earth via migration and cross-breeding, it is only reasonable to assume that those who today experience intrusions of the paranormal are, in fact, direct matrilineal descendants of the female members of the shamanic caste aforementioned: their mitochondria span the distance back to the shadow of Mt. Kailas ca. 6500 BCE and beyond, joined to the female shamans, as it were, by a thread (the Greek "Mito" in Mitochondria).

Nor would every descendant of a female line necessarily experience the same manner of interface; remember that shamanism covers a range of specialties. It is entirely possible for one matrilineage to carry a predisposition towards expanded audiovisual perception, and another to favor psychokinesis (PK) phenomena (such would, perhaps, explain why 'poltergeist' phenomena tend to run in some families); still another matrilineage might, conceivably, render the heir open to involuntary contact with residents of other bandwidths of the superspectrum.

"The Elder Gods... are a race of multidimensional beings who intervened in

the processes of the material universe until they were rendered nearly inert by a catastrophic accident in the remote past. Mankind possesses the means to reanimate them, but, as their goals and interests are not compatible with our own, this is an inadvisable course of action...

"It would be a mistake to believe that only traditional, formalized rituals can be used to summon the Elder Gods and/or lesser 'beings'; the important element is the specific mental trigger..."

"...invocation is not necessarily performed on the conscious level; it is normally done by people who have no idea what they are doing."

- Chris Gross,

"On The Nature Of The Elder Gods" [essay] in "STARK FIST OF REMOVAL", vol. XVII, #41/42

"They only interfere with us if we disturb them or if they find us useful in some way..."

- Salvador Freixado,
"VISIONARIES, MYSTICS, AND CONTACTEES"

"There is no entity, not even God, which requires nothing but itself in order to exist"

- Alfred North Whitehead,

"RELIGION IN THE MAKING"

We can see a very probable, and very dangerous, connection-by-fiat between residents of our paradigm and beings whose attention can be, and quite often is, life-threatening to the human. Furthermore, women falling into this category of involuntary contactees will pass this predisposition on to their children, and any daughters born to them will perpetuate the lineage. Is there some defense against this intrusion from the superspectrum? Apparently, as with many diseases, the cure involves inoculation with the disease itself, in less virulent form; if we are to protect ourselves from attack by paranormal forces, we must ourselves develop our own inherent paranormal abilities... thereby at least exercising some choice in our connection to the rest of the superspectrum, rather than taking a potentially deadly "potluck"...

"Human emotional responses [which are prominent among the energies raised by esoteric practices, and connected to all experiences of paranormal phenomena] are dependent on neural

pathways linking the limbic system of the midbrain [the old 'mammalian' brain] with the parietal and frontal areas of the right hemisphere. This whole right-hemispheric/ limbic affectional system is under the surveillance and control of the left frontal cortex..."

- Victor Turner, commenting on F. Maer's work in "BODY, BRAIN, AND CULTURE" CROSS CURRENTS vol. XXXVI, #2

"While it may well be that psychic processes belonging to the personal 'Freudian' unconscious proceed in the right hemisphere, it seems probable that Jung was right when he guessed that the Archetypal systems, if they could be given a local habitation and name, must have their neuronal substrate located in the phylogenetically much older parts of the brain [i.e., the hindbrain]"

- Anthony Stephens

"ARCHETYPES: A NATURAL HISTORY OF THE SELF"

"It is because of the difficulty of translating right-hemispherical processes into the logical, verbal formations of the left brain that some emissions into the ego consciousness of archetypal images are perceived as numinous, awesome and mysterious, or uncanny, preternaturally mysterious."

- Victor Turner,
in op. cit.

Even in the absence of a mitochondrial preconditioning, the average human being can, through the use of certain of the modern descendants of the esoteric practices, at least place themselves in a psychic posture more conducive to defense against unwanted intrusion - if not become counterattack-capable. The neural framework of the human body today must, of necessity, be as open to conditioning as were the original shamanic practitioners; hence, what they did, we can still do, and what they became, we can yet be - assuming that we are able to duplicate, as far as possible, the disciplines they used to achieve their talents and powers. We must, however, proceed with care.

"We might describe... reality as an ongoing relational-continuum or 'field' embodying and bringing forth a plurality of subfields, each with a unique focus but dependent upon and shading into other fields."

- Eugene Fontinell
"TRANSCENDENT DIVINITY
AND PROCESS PHILOSOPHY"

"In a sense, the Elder Gods are composed of information, and can be given strength through the right combination of symbolic imagery [and] mental energy..."

"The primary danger posed by the Elder Gods stems from the fact that they are highly abstract in nature. The apparent complexity of their actions is an illusion created by their interaction with the physical universe. They may manifest in the mind of a contactee as simple, obsessive concepts and Gesalts such as Power, Law, Fate, Willful Perversity, etc. Human contactees tend to receive information and plans through their encounters, but when they attempt to make use of this information, it leads to destructive actions, because the underlying intent of these plans is incompatible with the normal course of events in the universe..."

"The intentions of the Elder Gods are 'evil' as far as we are concerned because of their incompatibility and their superior power..."

"The Elder Gods do not 'act' the way they do out of moral (or immoral) consideration; the concept of morality is foreign, and possibly unknown, to them..."

"The Elder Gods deal in absolutes, since their nature is monolithic, but when humans adopt these attitudes, they begin to see all choices as all-or-nothing decisions, which do not exist in the universe."

- Chris Gross, in op. cit.

Now, briefly, I would like to present a few points - in the hope that others will also act upon them - and pose a pair of questions, in the hope that others might also choose to seek the answers.

1. The ancient scriptural and esoteric writings make it quite clear that certain entities are connected with very specific 'markers' - as in the assumption, in the art of Feng-Shui [geomancy], that evil spirits tend to arrive from the northeast, the identification of certain deities/entities with specific colors [e.g., Krishna with the color blue] or sounds, and the traditional identification of certain entities with certain specific geographical location, or specific gene-pools (though this second connection, by now, would be far more tenuous owing to migration and cross-breeding

of many genotypes); an important area for research is the categorization and classification of all known intruders from the superspectrum, both benevolent and malevolent, by their 'markers' for ease of identification.

2. The genetic connection poses another possibility for further research: while there is, presently, an attempt being made to 'map out' the variations in the human gene-pool [the Human Genome Project], no allowance is being made in the HGP protocols to map out the genetic traits I've previously mentioned. While it would hardly meet the standards of modern scientific testing ('dry-jabbing' notwithstanding), the genotype and phenotype of individuals reporting paranormal intrusions of every and any variety should be noted as assiduously as are the details of their experiences, with an eye to cross-referencing the whole observer/observation complex. While a connection between observable genetic heritage/mitochondrial structure and sensitivity to certain phenomena might appear, at best, a guess, there are enough surviving traditions regarding genetic marks - such as the association between red hair and a predilection to the practice of witchcraft - that we could, perhaps, develop an embryonic 'catalog' of links between genetic markers and paranormal intrusions, which could conceivably be used as a guide by those choosing to take up esoteric practice; rather than waste time on experimentation, one could simply start in to one's genetically-predisposed specialty.

3. Given that, as Chris Gross noted (in op. cit.), that all that is ultimately needed to invoke the "Elder Gods" is "...the specific mental trigger", it might prove useful also to catalogue all known mental triggers, assembling lists of both general and specific triggers; this would enable the esotericist to train for, or against, specific triggers, thereby decreasing the intervention of known malevolents and belligerents from the superspectrum into our paradigm.

4. A hierarchical listing of known entities is needed; while the Roman Catholic Church maintains catalogs of known benevolent and malevolent entities [an Angelic Index in two

volumes, the original of which is maintained at the Vatican Library], these listings are not generally available except in small editions targeted at certain scholars and part of the standard equipment of licensed exorcists; furthermore, they are not kept as up-to-date as one would think necessary, and are limited to those entities contacting, or being contacted by, scholars, priests, and exorcists. Nonetheless, the Angelic Index would prove a useful basis for a more inclusive work, if a group could be assembled to collect and classify information not found in the Index, and compile such a universal work - working with the Index itself would be the hardest part of the task, as it requires a knowledge of Old Ecclesiastical Latin and probably no less than two years' theological training in a very good seminary in order to understand some of the rather stratospheric notations.

5. Finally, research needs to be done on the connection between certain psychotropic plants and classes of entities that are known to associate themselves with the human users of the psychotropics - e.g., the various entities mentioned in Castaneda's "Don Juan" series, as linking up with the shamanic practitioner via the practitioner's use of various plants and cacti.

In closing, two questions present themselves for consideration:

First, what is it, that we possess, that these entities want or need? Do they feed on our bioelectromagnetic emanations, our emotions, our thoughts?

Second, how do we, as beings, 'measure up' against those entities that pose a direct threat to us?

The answers are more important than we may yet realize...

Notes:

(1): Fortes, M. "RELIGIOUS PREMISES AND LOGICAL TECHNIQUE IN DIVINATORY RITUAL" in "A DISCUSSION OF RITUALIZATION OF BEHAVIORS IN ANIMALS AND MAN"

(2): Huizinga, J. "THE WANING OF THE MIDDLE AGES" NY: Anchor/Doubleday '54



DEEP THROAT

It is fascinating how "everyday" language forms in the mind an appearance of a mutually understood world, and yet what is understood consciously, compared to what may be conveyed subliminally and mythically, is but the surface scum, a living yet shallow layer of verbal algae atop an abysmally deep fjord of reference.

Reflecting on this idea, my interest in the art of James Joyce has recently been revived, after fifteen years and more away from a study of "Modern Irish Literature". Where better than in Joyce do we encounter the "ineluctable modality" of the deep structure of language, so studiously and dryly pursued by Quine and Chomsky, Carnap and those others engaged in the Transformational Grammar of modern philosophy of language and sociology of knowledge?

In FINNEGANS WAKE, the deep structure of language and meaning is objectified, like in no other work of prose. Joyce accomplished what visual artists and musicians have, with more ease, approached within sight of, yet failed to capture. To Joyce, only the synesthesia of the artist's play with pigments and the deft tonality of the musician's ear, plus the sensuality of the sculptor's touch seemed capable of approximating the near utterability of something so abstract (yet immediately part of us) that its ineffability seemed an affront to our willingness to "know" in the sense of gnosticism.

Joyce at last broke the jello mold into which "acceptable" literature had been poured and he explored the tonalities, abrasions, hues and odors of language in a way that, although not easily accessible to readers with obvious and glaring operant conditioning, yet is a revelation to those escapees of the social and artistic gulag.

Going beyond traditional poetry, Joyce gave vent to the cthonic realm, giving it access to us, and us to it between and within the phonemes, memes, syllables and metronomes of punctuation to which the rest of expression is by convention enslaved. He did not exactly "create" the portal, but he discovered a method of simultaneously encrypting and psychologically keying a resonance through which the archetypal bedrock of human "mindfulness" could enter the conscious arena, invading the mundanity of lives with the abandon of life through the pores in the fleshy surface structure of prose.

Lots of people, like lots of commodities all stamped and numbered and coded with expiration dates, in fact a whole generation of cultural symbiots warehoused in

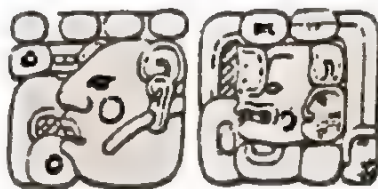
**The Deep
Structure**

**of
Language**

**as a
Hormonal**

**System in
the Human
Physiology**

by Ben G. Price



computerbanks and cross referencable by census and PIN numbers in market analyses, have little hope of jumping across the chasm that divides themselves from their own centers.

The seemingly solid bridge of language upon which they made the crossing from themselves into the cultural phantasm that passes for "the real world" in all but a sociopath's eyes, has evaporated, or it was burned behind them with the heat of a growing pentecost of faith in the delirium of the maturing solidity of powerful cultural metaphors.

The matrix and net-work of our grammatical grid connecting us to this "real world" is a web of meanness of meaning surrounding what survives of our true selves. Eight-legged society has lured us in, hypnotized us with mantis-like patience, stung us within our minds through the sophisticated engineering of metaphors, addicted us to our own endorphins, the release of which it commands at the pronouncement of emotive words from the hissing tongues of demagogues, and it has left us like wrapped grubs, tucked away in a foul corner of the spider's lair for later consumption at the pleasure of our host.

If Jung was correct; if Joseph Campbell, James Joyce, Erich Neuman, Julian Jaynes, Thomas Pynchon, and others have it right, then maybe the "schizophrenic" state of mind reveals rather more than it conceals

about reality in the presence of mind.

A socially "unintegrated" mentality "sinks" into the archetypal depths and declines to come up for a breath of the culture's mutually fouled but consensually agreeable air. Artists, poets, mystics, alchemists, the "enlightened": these are the human species' discarded candidates for the figurative survival that is stored in the drawers of bureaucracies.

A superseded species of devolved decadence full of idiot savants attempting to live in the same niche of the food chain as their upwardly mobile siblings, these non-consensually thriving individuals who refuse to become social symbiots, those who have not burned the bridges connecting them to the biological fact of their origins, those who will not buy a piece of everybody else's mind as if ideas were real estate, are neither prized nor cherished among their industrial strength cousins who currently rule the planet.

Mindfulness implies an ability to "dive" into the mythic sea and re-emerge with, sometimes, your cranial conch full of those famous "pearls of great price", treasures obtainable only from the depths of risk. Society's first commandment to its members is: risk nothing, unless you are conscripted to do

so for "the greater good".

If it is so that society, serving each of its organic incarnations (as embodied in each person), templates culture upon a common "machine language" of archetypes (which have only recently been identified as common to all cultural psychologies and mythologies - by Jung), then does not it follow that the non-participating, iconoclastic, or schizophrenic mind must quench its thirst for meaning from that same pool of symbolism, even if it eschews collectivization and abdication of individuality?

Going at the issue from another angle, I might ask if the psychological differences between a Hottentot and a New York real estate agent are qualitatively less than those between either one of them and the "schizophrenic".

Culture spawns but attempts to abort mental cretins "afflicted" with an "inability" or inbred adversity to wear the chains of conformity. All differences are happily taught to be socially pathological.

Degrees of similarity can sometimes feel like opposites, given a dogmatic context, such as a society which seeks to define its peculiarities as ad hoc absolutes.

The differences between modes of thought can never be judged in absolute terms unless by "absolute" we accept the embarrassing limitations of the human intellect, particularly as it is manifested in rational discourse based on pre-existing definitions.

What, if anything, can we liberate ourselves from more justly and ruthlessly than from our rational delusions? We could begin just about anywhere.

UFO Abductions continued from pg 16

UFOs are either here as savior or conquerors, but their purposes may be even more perplexing than either possibility. Until we settle the problem of their origin, questions of intentionality are unanswerable.

As to the second question, "what is to be done?", many people preface by asking "what is the government doing about it?" Some think the government is aiding and abetting the "aliens", allowing them to abduct humans in exchange for technology. Others think the government is clandestinely fighting the "aliens," but have concluded there is no way they can stop the abductions. My suspicion is that the government is studying the UFO phenomenon, and possibly abductees themselves, but has come to no conclusions regarding the validity of the abduction phenomenon, and hence is taking no action. I do not think there is any way an abductee can "keep" from being abducted. It is a terrifying experience, which I do not wish to minimize by suggesting it is not physically real: nightmares can and do kill. But all the mantras and New Age charms, or all the infrared cameras and electrified fences in the world, will not keep the abductors away. We need to study who it is they abduct, and begin to construct patterns of where and when abduction experiences occur. These may provide clues to the abduction mystery, and to the broader mystery of what UFOs are themselves, which may be the only way to put an end to the abductions.

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The Rebirth of Pan

Hidden Faces of the American Spirit.

by Jim Brandon
Firebird Press, 1983

"Et in Arcadia ego..."

Jim Brandon's original claim to fame was *Weird America*, the first in the blossoming genre of travel guides to off-beat attractions like dinosaur-shaped truckstops, UFO landing pads and wienermobile museums. This, his second volume, takes its title from the Greek legend; the great god Pan is not dead, only sleeping. He takes his rest in pastoral Arcadia where the sacred river runs underground, awaiting the day when the stars are right and he will be free to roam the Earth once more. Brandon thinks this may already have occurred. The author's career began as an amateur filmmaker. His lifelong fascination with *fortean* inspired him to make a documentary about hunting for Bigfoot; not an enviable task by any means. After a few chilly nights in the Pennsylvania, he realized what a formidable project and elusive subject he had chosen. The film remains unfinished.

A long-standing interest of Brandon's is Indian mounds. As a boy Brandon was fascinated by the things; he often played in a field near his home containing dozens of the enigmatic structures. When he grew older he learned of the many anomalous claims associated with the mounds, and began serious research. To his surprise, these two parallel areas of study - Indian mounds and *fortean* - soon crossed paths and became irrevocably linked.

Much of the first few chapters describe in fascinating detail the many elusive mysteries found in North America. Indian mounds, earthen effigies, forged artifacts (both kinds!) and curious scripts all play their part. Taken separately they were easily denounced as fakes or the work of some more advanced proto-Indians - despite the fact that the natives who greeted the Spanish *conquistadores* and early settlers had no tradition about them at all. They were as much a mystery to them as to us, though admittedly their history may have been lost. We have a written history going back thousands of years; look how little we really know of the past. Without the benefit of writing, twenty millenia of American Indian history seem

to have disappeared; this is understandable and highly regrettable. Brandon makes a good case for the

presence of pre-Colombian caucasians on the continent. Besides the well-publicized tales of Viking exploration, we also have tablets and artifacts inscribed with Latin, Hebrew, Ogham, Cuneiform, Greek, Egyptian hieroglyphics and demotic. Trouble is, these messages are rife with errors; modified script, missing words, poor grammar and extraneous material make translation difficult at best. While subject-matter experts like local University professors have been quick to denounce these findings as amateur dabbling, Brandon shows that genuine rock carvings in Europe contain the same errors. Many of the runestones still standing in Scandinavian countries are entirely unreadable for this reason. I find it increasingly hard to believe that somebody didn't stumble onto this country long before Columbus, and if a band of runaway Jews did land with a few survivors, who could say what their half-Indian great-grandchildren would remember of the Hebrew alphabet? Occam said the simplest solution was usually the best, and the difficulty required to hoax some of these finds, or indeed all of them, serves to limit the chances of none being authentic. Maybe the Mormons were right after all; ascribing these hoaxes to renegade Latter-Day Saints seems rather extremist in my opinion.

Brandon uncovers some interesting lore in the course of his research, including Indian tales of a long lost white race who slept by day and worked by night. They were noted for their "moon-eyes" and may have been albino in nature. Other stories of giants and dwarves were also recorded. Brandon doesn't come right out and say they were connected with the mounds, but he does lean toward their origin as being terrestrial despite the tales of beings from Sirius having visited. Like UFO contactees they usually relate reports of warfare with other aliens, often from a star in Orion, but I find it more plausible that mythologizers draw from a common pool of archetypes rather than sharing visits with the same forgotten spacemen.

Brandon skirts the whole issue rather well, attributing *fortean* activities to a natural force he identifies with the mischievous Pan. He proposes a geologic origin for the mounds, even complicated shapes like Ohio's famed Serpent Mound, as well as such phenomena as Death Valley's moving rocks, leylines and non-native soil deposits. Drawing on the theories of Wilhelm Reich, Brandon proposes these areas to be the location of natural energy fields propitious to anomalous events. He goes on to say that study of alchemical symbolism (i.e., the mystical conjunction of opposites) and the *magica sexualis* of Aleister Crowley (as loosely interpreted by self-proclaimed Outer Head of the Order in England, Kenneth Grant) leads him to believe that these forces may also be attracted when sexual energy is generated. This, he explains, is the reason for the frequency of sightings at "lover's lane" locations, Bigfoot encounters by menstruating women, and saucer occupants' preoccupation with gynecology. This energy - call it *orgone* if you prefer - is present in water and certain stones. The astronomical alignments of pre-Colombian monuments are a natural outgrowth of this energy manifesting itself on the surface, not some sort of Ancient Astronaut

landing site. While perhaps not literally true, I believe this may be symbolically so; consider the human tendency to find patterns in the most random material and you'll realize how this could be. Some internal "force" may draw us to certain anthropocentric conclusions whenever confronted with seemingly meaningless data patterns.

I'd like to propose a theory of my own. Since the earthen structures are best viewed aerially, perhaps they were used by the later Indians - no matter who their builders were - for astral viewing. This would eliminate the need for flying saucers or *vimana*-style aircraft while still retaining an element of mystery and the fantastic. Maybe an initiate would be tested by the local shaman; a decent description of the monument from the air would indicate success. Another frequent setting of anomalous events is trailer parks. Many readers may have noticed the marked frequency with which mobile homes are demolished by tornadoes; Brandon provides data to show their inhabitants are frequently visited by Bigfoot and his kin as well. He postulates the homes are a sort of accumulator, but here too I would like to propose an alternate theory. I agree with Brandon's assertion that some sort of geographical effects may be at work, but I feel it is a geography not sacred, but profane. Most large cities - and many smaller ones - are built on rivers, hence on low ground. Trailer parks are typically built on the outskirts of town, where property is considerably less expensive. Unfortunately for the owners, the land on the outskirts of town is also several hundred feet higher in elevation because of the many miles separating it and the river. It is a valid meteorological observation that geography influences local weather conditions; tornadoes are more likely to hit high land than the river bottoms. If mobile homes are typically built on high ground, then they will be hit more frequently by tornadoes. Their flimsy construction ensures more damage than if it had been a wood-frame house. As for the multiplicity of Bigfoot sightings, perhaps the residents of trailer parks

REVIEWS

live on the outskirts of human perception as well.

Chapters 5 and 6 take a rather odd turn, as Brandon diverges to make a brief study of numerological connections. After discussing a few obscure American Masons of the nineteenth century, he concludes that certain names and/or numbers may indeed have "magic" power of some

The giant skeletons found in the mounds are not fossilized remains but new life emerging from the pregnant Earth. This pregnancy was brought to term by alchemical operations, but lately we've been inducing miscarriages.

sort. Apparently his source for this is Robert Anton Wilson's books, for he proposes that the number 23 found to be so fateful by William S. Burroughs does indeed show up more than coincidentally in regards to fortune. He also reports the significance of the Masonic 33 and various forms of the word *fay*: fe', fee, fayette, Lafayette, Fayetteville, etc. While I couldn't begin to dispute the number of times 23 has reared its ugly head since I first read Burroughs, I do have a hard time understanding what role these numbers could play in nature as quantitative values. For instance, when studying astrology one finds that 29 is sacred to Saturn. This is easily explained by the fact that the planet for this god takes as many years to orbit the sun. Yet when Brandon finds significance in Alexander the Great's death on June 13, 323 BC, I can't help but wonder if he realizes the Gregorian calendar wasn't used in America until two millennia later; the old

Roman calendar began in the eighth century BC. If an angle measures 23 degrees - such as the approximate tilt of the Earth's axis - one may take comfort in the fact that the angular measurement of degrees has a physical basis. The solar year was originally thought to have 360 days, giving rise to the 360 degrees in a circle. The year was later amended to the more accurate 365, but the number of divisions in the circle remained at 360, perhaps for the easy mathematical manipulation this symmetry allowed. A twenty-third part of 360 is only a fraction of a degree more than a twenty-third of 365, so perhaps this could indicate some sort of terran-solar fluctuation. But to say that the distance between two megaliths is 23 feet is arbitrary and meaningless, unless mental concepts are the trigger - an idea too metaphysical for proof. Perhaps the initial notion of 23's importance makes all further occurrences stand out that much more; it's a self-fulfilling prophecy.

This is where it really gets weird. Brandon's concluding chapter puts forth several wild theories to tie all this together. He believes the mounds were formed by natural forces; these forces are still present in the structures, and have something to do with spatiotemporal anomalies. Brandon claims changes have been noted in them, as if still growing. It is through these structures that Mother Earth vis a vis the Gaia hypothesis manifests Pan. The moon-eyes knew this and used these sites for alchemical operations long before the Indians showed up; Brandon feels these moon-eyes may be the Lost Tribe of Israel as the Mormons believe. Because of their unique properties, the Indian mounds act as gateways to the stars, and it is through them that the good Sirians and the evil Orinians visit us (the dog as psychopomp, and Orion the cattle mutilator). The Choctaw say their ancestors first arrived on Earth at the site of one mound complex, but where they were before that is problematic. However, the nature of the alchemical operations leads Brandon to speculate on their creation from Earth by natural

forces or the moon-eyes. The giant skeletons found therein are not fossilized remains but new life emerging from the pregnant Earth. This pregnancy was brought to term by alchemical operations, but lately we've been inducing miscarriages. The reason the Pan force has manifested itself so viciously of late is entirely due to man's secularization and control of nature under Orinian sway. Nuclear explosions, chemical pollutants and more have angered Gaia, and the 23/33/fay signature is Her way of letting us know where it's coming from. Brandon is quick to qualify this as a possible system of natural checks and balances rather than a literal intelligence, but the message is clear: things are certainly not as they seem, humanity is under the influence of outside forces beyond our comprehension, and we're messing up. Will the evil Orinians win control? Will Pan be forced to wipe us out? Or will the Sirians restore balance once and for all, and save our hides? Maybe it's all a grand Machiavellian scheme, and the aliens are merely playing good cop/bad cop with us. Stay tuned...

BOOKS

Psychedelic Monographs and Essays #6

Thomas Lyttle, PM&E P.O.Box 4465
Boynton Beach, Florida 33424 \$20.00

The new PM&E is out and, as usual, is a well-produced collection of sane, thoughtful articles about all aspects of the psychedelic experience. My favorite is Peter Myer's 'Apparent Communication With Discarnate Entities Induced by Dimethyl-tryptamine (DMT)'. He discusses DMT dosage and effects, gives users' reports on contact with the so-called 'elves of DMT hyperspace' and discusses similarities between the DMT trance and the deathstate. Some other topics include: Amazonian shamanism and

REVIEWS

ayahuasca, therapeutic use of ibogaine, psychedelics and psychiatry, speculative tryptamine chemistry, and methods of increasing alkaloid production in mushrooms. Well worth the money. 214 pages

Cultivation Details for Exotic Plants ...of the jungle P.O.Box 1801 Sebastopol, CA 95473 \$5.00

This booklet contains specific instructions for growing most all of the plants offered by ...of the jungle. If you're going to shell out your hard-earned dollars for ethno-botanicals, you may as well spend a few more so you can do it right. It also comes with very basic plans for building a greenhouse. The booklet is a little thin, but is packed with information you won't find anywhere else.

Schwa Bill Barker P.O.Box 6064 Reno, NV 89513-6064 \$6.00

Schwa is a wonderfully-crafted graphic book that manages to tell a fine story of paranoia and modern dis-ease. Using stick figures and simplistic saucer-shaped alien craft, Barker manages to paint a rather bleak picture of the world. The simple drawings are loaded with meaning and symbolism. It is hard to describe and everyone seems to get something different from it. This, of course, is one of its greatest charms.

MAGAZINES

ABRASAX #19 P.O.Box 1219 Corpus Christi, TX 78403-1219 \$5.00/issue make checks to James Martin

ABRASAX is the best magick journal I've come across. The articles are interesting, well-written and can be

understood by non-adepts such as myself. Well-done and has lots of contacts for other fringe journals.

Psychedelic Illuminations #3 P.O.Box 3186 Fullerton, CA 92634 \$5.00/issue

Psychedelic Illuminations is a 64 page magazine devoted to - you guessed it - the psychedelic experience. This issue has articles by researcher Marlene Dobkin De Rios, an interview with Terence McKenna, a chapter from the 19th century book *The Hashish Eater*, and a page of DMT extraction instructions (though some of the info is too vague or incomplete). Plus an extensive contact listing and book reviews. Give it a try.

Sources #1 A Directory of Visionary Plants P.O.Box 4813 Washington, D.C. 20008 \$2.00

Sources is a small 14 page booklet guide to visionary plants suppliers. This issue covers the basics pretty well. Each plant is followed by a very brief description (10 to 15 words) of its history and usage. Some of the listings are misleading, though the catalog does state that one should do their own research. They do have a good list of sources for fungi and spores, and most all of the usual ethno-sources are listed as well. Sources was worth the money, however, as it led me to Companion Plants (see below). The next issue is supposed to be "bigger and better".

CATALOGS

Flashback Books Psychedelic Investigations, Speculations and Recreations 906 Samuel Drive Petaluma, CA 94952 Catalog #7 \$5.00

This catalog is a must-have for the psychedelic researcher. Flashback offers

a very extensive selection of psychedelic books and magazines. Everything here is original, rare and collectable, hence prices range from \$10 to \$1,000+. The catalog is highly recommended for use as a research bibliography; there are titles here I'd never even dreamed of. Worth its wait in gold.

Companion Plants
7247 N. Coolville Ridge Rd.
Athens, Ohio 45701 \$1.00

Though their catalog is not ethno-specific, Companion Plants does have much to offer the crackpot horticulturist. They've got great prices on such plants as Khat, Galangal, Gotu Cola, Syrian Rue, Salvia Divinorum, Yerba Maté and more. They sell seeds as well. Get this catalog before you purchase plants from any of the other specialty catalogs.

Christa's Cactus
529 W. Pima Coolidge, AZ 85228
Seed list \$1.00

Christa's is the only cactus seed supplier I know of currently offering Lophophora seeds for sale. And they're cheap, too! They also have San Pedro seeds and several unusual morning-glory species.

Seeds of Change
1364 Rufina Circle #5 Santa Fe, NM
87501 catalog \$3.00

Seeds of change offers organic, open-pollinated seeds at attractive prices. All of their varieties are traditional native or heirloom varieties; no F1 hybrids or genetic mutants here. Though they don't really offer much for the 'naughty-plant' farmer, I still must recommend their catalog highly. It is more of a catalog/magazine, really - full of growing info and articles by leading edge thinkers such as Kathleen Harrison McKenna, Andrew Weil, and many many others. The articles cover varied facets of ecology, plant-based societies, pharmacology, and genetics. Deserving of high praise

'zine, book & catalog reviews
by Wesley Nations



'SHROOM X REVIEW

REVIEW BY X

AN ANONYMOUS READER TESTS A 'READY TO FRUIT' MUSHROOM KIT

The Gulf Coast Mushroom Kit
from J&L Books P.O.Box 61982 King of Prussia, PA 19406 \$35.00

Anyone who has ever attempted to grow mushrooms from spores knows how frustrating it can be. If everything is not kept perfectly sterile, contamination sets in and you find yourself cultivating a not-so-exotic strain of mold instead of 'shrooms. And, if you're a slob like I am, it can take months just to isolate a small culture of clean mycelium. For most of us, it just isn't worth the trouble. So, you can probably imagine my reaction when I discovered that J&L Books was offering a 'ready to fruit' kit which produced "fungi native to the Florida coast." Could it be true? Could mushrooms really be grown by unclean heathens such as myself? At \$35, I figured it was worth the risk, so I ordered. What I received was a two pound block of straw compost with fluffy white mycelium growing all over it. The block was in a clear sterile bag which is where I left it for five days while I went out of town.

When I got back, it was a big white mass of fungus. The instructions said that mushrooms would fruit right from the straw; no casing or other manipulations required. First off I sprayed everything down with Lysol. I put the block into clear plastic container (an aquarium works well, too) and slid the container into a clear recycling trash bag. The instructions called for filtered sunlight, but I lacked this and substituted a small fluorescent light which I kept on for 12 hours a day. To keep the humidity high, I boiled a cup of water and placed it in the box each day. Within a week I had pinheads springing up everywhere. After a few days more the straw was covered with mushrooms, most of them with 2 inch wide caps. They ranged from 3 to 6 inches tall and had thick bases. Nice.

After this first heavy flush, mushrooms continued to pop up occasionally and were picked as soon as the veil broke. Overall, the kit produced 5 ounces of fresh mushrooms, with extremely little effort on my part. I have been told that under ideal conditions, most kits can produce 10 to 12 ounces.

Most all of the 'shrooms appeared to be of the same species. Anyone trying this kit should be careful with the fungi grown. The instructions warn: the predominate mushrooms of the Florida coast are of the *psilocybe* and *panaeolus* family. A recent study showed that 98% of the spores in the air around Tampa were of *psilocybe cubensis*.

Your beautiful harvest could be 'poisonous.'

Crash Collusion encourages the submission of personal experiences with any fringe subject or product. The publication of such reports does not represent (or imply representation of) an endorsement of such subjects or products by this publication. We merely print 'em, folks.



with any of our native American varieties of spurge, since ours are extremely toxic, nothing at all like the North African variety.

Hansen came to no conclusions as to why Euphorbia was present in one of the recipes for witches' flying ointment but he does suggest that these women stumbled onto, and kept utterly secret, a formula for precise blending of just the right substances in exactly the right proportions. One researcher noted that the herbs employed constituted the only known technique of producing "toxic ecstasy" through the art of psychopharmacology.¹⁹ We know that the witches rubbed these ointments onto their bodies. Interestingly, when researchers formulated such concoctions in their laboratories in attempts to duplicate the ointments during the 1960's, they experienced in their dreams visions that exactly corresponded to the witches' descriptions of the Sabbatical aeronautics.²⁰

The Cultus Cucurbitus, an adjunct group to the Ordo Templi Baphe-Metis (an occult fraternal order of which I am current Grand Master), has experimented with some of the substances in the flying ointments, but only for the purposes of concocting a ritual tea for sex-magickal workings. Until relatively recently, at least three of the ingredients in this tea could be found in an over-the-counter cold remedy - Contac. One suspects that the government forced the manufacturer to remove from the market capsules made with the old formula, since it was fairly well known that "heads" were

separating out those time release "beads" which caused hallucinations. By adding those of a certain color in large quantities and boiling down the equivalent of several caps at a time, they got off.

Such ingenuity reminds me of the current thinking in pharmacological circles that Man is inherently bent upon alterations of his consciousness by whatever means available. Laws prohibiting experimentation with mind-altering chemicals are per se violative of human rights. For is it not said that Man:

...has the right to eat what he will
to drink what he will...
- Aleister Crowley, *Liber 77*

Footnotes

(1) Solomon H. Snyder, MD, *Uses of Marijuana* (New York: Oxford University Press, 1971). Snyder says that an ancient Chinese physician, Hoa-Gho, mixed cannabis resin with wine and administered it to a patient undergoing surgery. Today, terminal cancer patients are the only people allowed to obtain high-grade, commercially grown weed by prescription. Although Robert Anton Wilson, in *Sex and Drugs: A Journey Beyond Limits*, correctly identifies the upside-down 4 as the "signal used to activate one of Hasan's agents," he fails to mention that by gematria (Hebrew mystical numerology), 4 is the number of the Tetragrammaton: Vau-Heh-Yod-Heh, and, thus, Jehovah. Inversion of the number would be blasphemous to the Jews but a delight to the wicked Hasan.

(2) Francis King, *Tantra for Westerners* (New York: Destiny Books, 1986), p. 87.

(3) Robert Anton Wilson, *Sex and Drugs: A Journey Beyond Limits* (Phoenix, AZ: Falcon Press, 1987), p. 65.

(4) John E. Feeling, *The First of Men: A Life of George Washington* (Knoxville, TN: University of Tennessee Press, 1988), p. 67.

(5) John E. Whiteford Boyle, *The Indra Web: The Renewal of Ancient Oriental Concepts in Modern Western*

Thought (Washington, D. C.: Wheat Forders, 1983).

(6) Wilson, *op. cit.*, p. 75.

(7) *Ibid.*, p. 81. Some Tantric adepts also apparently master the *siddhi* of reversing the flow of their semen so that it is drawn back up the urethra through the chakras, or subtle centers of cosmic energy in man; these run along the spinal column or *sushumna*.

(8) *Ibid.*, p. 117.

(9) *Ibid.*, p. 145.

(10) *Ibid.*, p. 162.

(11) Benjamin Walker, *Gnosticism: Its History and Influence* (Wellingborough, England: The Aquarian Press, 1983), p. 154.

(12) *Ibid.*, p. 156.

(13) James Legge, *Forerunners and Rivals of Christianity: From 330 B.C. to 330 A.D.* (New Hyde Park, N.Y.: University Books, 1965), Vol. II, pp. 29-30. The myth of Atys has fallen victim to homophobia, many writers on his tryst with Agdistis characterize the latter as a "nymph," which would make him a her, while in actuality, according to Arnobius of Secca, he was an hermaphrodite. Atys's self-castration was the result of homosexual panic - the sudden awareness of his own bisexuality. Agdistis drove Cybele and her wedding party mad, while Atys suffered the even worse fate of castration at his own hands.

(14) Harold A. Hansen, *The Witch's Garden* (York Beach, ME.: Samuel Weiser, Inc., 1983), pp. 91-92.

(15) *Physicians' Desk Reference* (Oradell, N.J.: Medical Economics Company, 1980).

(16) Hansen, *op. cit.*, p. 95.

(17) Bud Berkeley and Joe Tiffenbach, *Foreskin: Its Past, Its Present, &... Its Future?* (Privately printed and distributed, 1993), p. 88.

(18) *Ibid.*, pp. 88-89.

(19) Hansen, *op. cit.*, p. 97.

(20) *Ibid.*, p. 99. One of the scientists died of an overdose of one of the flying ointments recipes.



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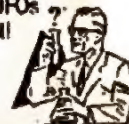
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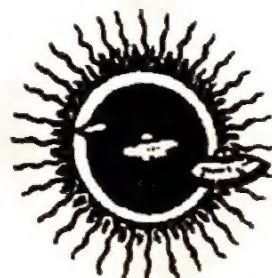
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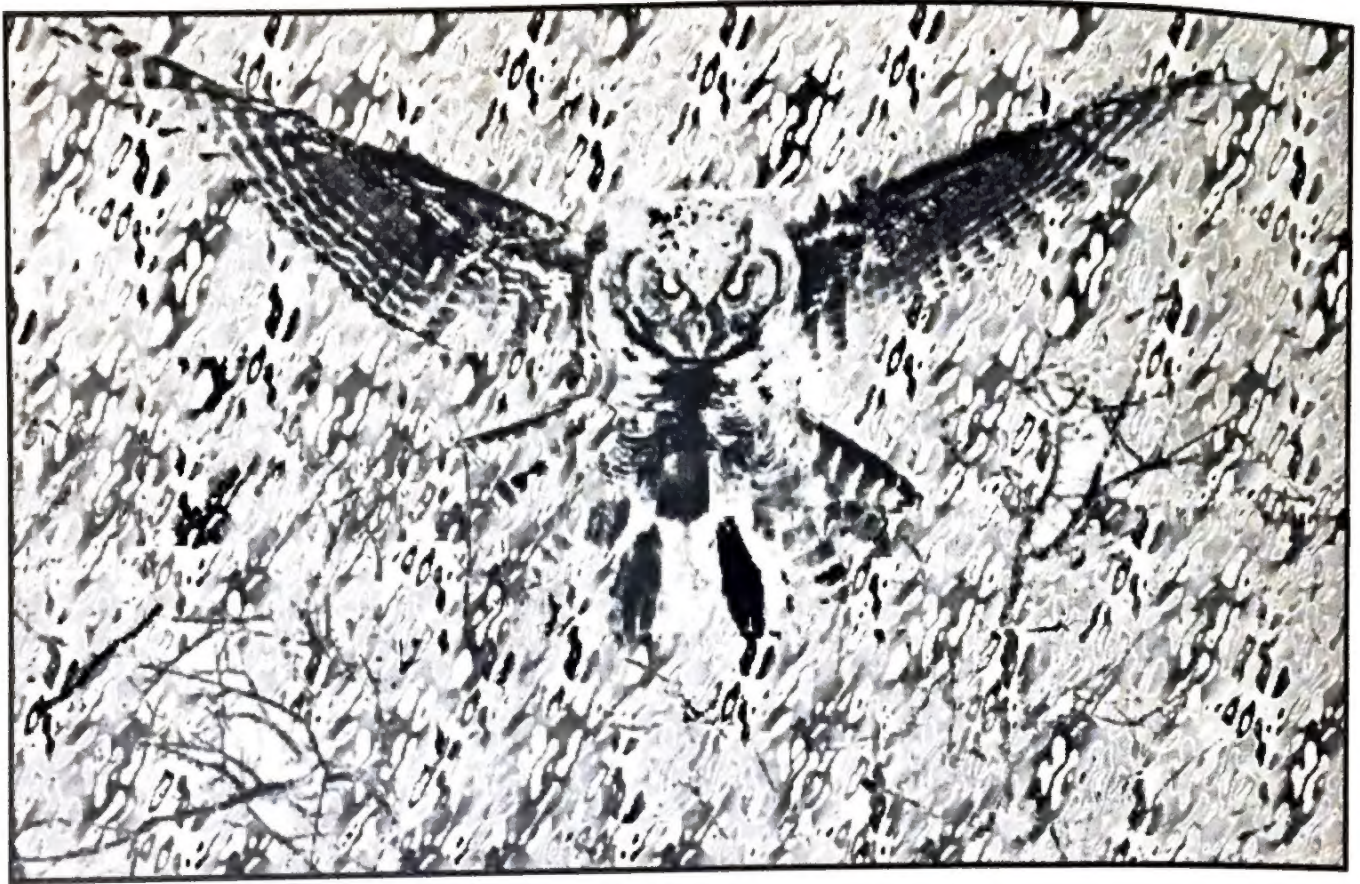


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